

THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Eccelesiastical Affairs.

MR. BAINES AND THE EDUCATION BILL.

IN commenting upon a letter from Mr. Edward Baines, M.P. for Leeds, on Mr. Forster's Bill for Elementary Education in England, which appeared in the *Times* on Monday last, and which was suitably answered yesterday in the columns of the same journal by Mr. Winterbotham, M.P. for Stroud, we have no wish to banish from our recollection the fact that he and we, not very long since, concurred in the fundamental principle which, in the abstract, we both took to express the true duty of the State in respect of the education of the people. He and we, alike, have felt constrained to retreat from the position of active hostility to the support of popular education by public authority and resources, not so much because the logic of the question, as a question of political economy, had convinced us of error, as because we were beaten by the "irresistible logic of facts." We cannot, therefore, charge Mr. Baines with inconsistency on any phase of the question relating to primary schools, without involving ourselves. If he is open to censorious observation on this head, we are equally so. True, we differed with him from the first as to one branch of the argument he was accustomed to urge against any departure from the voluntary system—namely, that school education necessitates religious teaching, and that, therefore, it is a work in which Government cannot intermeddle without violating the first principles of religious equality, and we based our objection exclusively upon the ultimate deterioration which arises from relieving people, by means of law, from obligations imposed upon them by conscience and affection. But we never questioned the full right of our respected and honourable friend to conduct either his prior opposition to, or his subsequent agreement with, the business of education by the State, in the manner best calculated to give effect to his own views. We cannot help thinking, however, that he has gone somewhat beyond the limit of his own right, and has, of course undesignedly, but none the less wrongfully, compromised the opinions and wishes of thousands who differ from him on this question, by that kind of description he has given in his letter of the change which he alleges to have come over Dissenters, during the last few weeks, in reference to Mr. Forster's Education Bill.

Mr. E. Baines congratulates the public on what he calls "the greatly improved feeling" that is manifesting itself towards the measure of the Vice-President of the Council. The fears of Nonconformists have been set aside, and replaced by gratitude. Hope has taken the place of apprehension. A discovery of the number and grandeur of the points of Christian faith and duty which all can agree to teach, in comparison of those points on which they continue to differ, has disposed, we are told, both parties towards union, and the reasonable inference to be drawn from the strain of our hon. friend's letter is, that, subject to some few modifications which Government may be expected to make, the original measure introduced by the senior member for Bradford will get through Committee without any greater obstruction from "the religious difficulty" than will be readily "cantered over."

We agree with Mr. Winterbotham that this mode of dealing with the question is a very unwise one. It might have been supposed that the galling experience which the Right Hon. Vice-President has been the subject of during the last three months, would have taught his best friends to be cautious of trying to charm away by flattering words difficulties which have their roots deep down in the Constitution, the traditional, and the historical influences, characterising English society at the present moment. They who can see in the great question of National Education no real difficulty growing out of the deeply earnest, but diverse, views of the people of England as to the relation which the State should bear to Christian agencies and institutions, stand almost self-convicted of marvellous ignorance of those under-currents of thought and feeling which most powerfully affect the social condition of the country. Some scores of schoolmasters have been got together in Conference, and have been readily induced to declare that, in their performance of daily practical work they have met with no religious difficulties whatever. We dare say not. Such difficulty as there is, is beyond the range of their vision. The judgment of the mole given in favour of the sparrow, when the sparrow challenged the eagle as to which of them could soar highest, was natural enough, considering that the flight of the king of birds was far beyond reach of the optical powers possessed by the mole. The fact is, that "the religious difficulty" resembles the inflow of water into the shaft, or the galleries, of a mine. It is of no use for those who have not gone down below the surface to insist upon it that there ought not to be water, and that there mustn't be water, and that it is all a delusion to imagine that there will be water, when in point of fact there is water in abundance. The mistake of our friend Mr. Baines, and of those who see with him, is in supposing that, because the schoolmasters see no possible difficulty in their undertaking to teach religion to their scholars, and because the parents of the scholars are themselves too indifferent or too ignorant to make a difficulty of such teaching for their children, there is, therefore, no such thing as a religious difficulty in connection with primary education at all. Why, has any statesman ever touched the subject, within the last half-century, without convulsing society to its centre? Has not every new Bill, or fresh movement in legislation, like the driving of a wedge into the rock, been always immediately succeeded

by an enormous rift in the social sphere, such as few other questions could have occasioned? There is no question which can come before Parliament so likely to stir the constituencies, whether of town or of country districts. There is none which, incautiously handled, is more likely to overturn Ministries, or break up political parties. It may be matter of regret that it is so. It may, on the other hand, be a powerful guarantee for the future liberties of the country that it is so. But it is something like imbecility to shut one's eyes, and declare that there is no reality in the actual state of things, and to set about charming away its existence as one charms away a wart.

Mr. Winterbotham has well pointed out that the comparative quiet, during the last month, of those Nonconformists who object to the measure as it stands, is traceable not to a change of opinion, but in part to a generous forbearance in dealing with friends, and in part to a natural political wisdom. They are not moving just now, simply because it is *not their* turn to move. They have said their say respecting the religious features of the Bill, and now they are patient, and, let us add, confidently silent, with a view to ascertain what the Government has to say. We suppose the Premier will announce this informally, and that Mr. Forster will certify it by formal notice of amendments, before the brief Whitsuntide holidays come to revive the exhausted energies of members. But we feel fully assured that neither Mr. Gladstone, nor Mr. Forster, will then underrate the seriousness of the difficulty with which they have to contend. The more searching it is grappled with now, the greater will be the probability of an abiding educational measure. Nothing is eventually gained by crying "Peace, peace," when there is no peace.

ECCLIASTICAL NOTES.

A BILL has been introduced into the House of Commons to prevent the sale of the next presentation to livings. The introduction of the measure gave rise to an unusually interesting discussion, because it furnished a fair gauge of the opinions of Churchmen with respect to the sale of livings altogether. It would be ridiculous to expect to find in members of the Church Establishment such feelings upon this subject as are entertained by Nonconformists. They have been educated into a state of conventional morality. They do not see the evil and the vice of the present system simply because they have always been accustomed to what is now taking place. It would seem, however, that public opinion outside of the Church is at last educating the Church itself. The history of Church reform in the Establishment is always strange, and, from a Christian point of view, most humiliating. Not until worldly men are shocked by the vices of the Church, does the Church ever begin to think of casting off its abuses. Within itself there seems to be no conscience whatever. It will not merely tolerate, but hug, abuses of the foulest kind. Its "Christian conscience" is below the level of even very irreligious persons. Not until public opinion, outside of its own borders, has been expressed, year after year, in terms of surprise or of contempt, at the practices which it allows, does it begin to think of reforming itself. And when it does attempt anything of this kind, it is always a wretched compromise. Mr. Cross now proposes to abolish the sale of next presentations, but "livings" may be sold as usual. The sin is not done away with, but only a certain form of the sin. We dare say that Mr. Cross's Bill will pass, but it will be worth nothing when it has passed. Simony will be as rife as ever; and if

the *Times* of yesterday can be taken as an index of the feelings of patrons, as popular as ever. For the *Times* candidly avows its belief in the sale of next presentations as well as of livings. In its judgment it suits English society, and English society likes a rich and well-connected clergyman, whose relations can afford to buy him a living, better than it does a poor clergyman. Perhaps this is actually the case in the Establishment. We should be sorry to believe it altogether, but no doubt there is a large substratum of truth in what the *Times* says. However, when we read its condemnation of Mr. Cross's Bill, it may be as well to remember that the Episcopal Church in England claims to be the only true church and to contain the only real successors of the apostles. It is therefore to be feared that the apostles would not spit English society, or, in other words, English Church society. We refrain from making any remark on the "confiscation" of property which Mr. Cross's Bill involves, excepting to say that it is singular that such a Bill should be introduced and supported by men who have been accustomed to denounce all interference with Church property as "robbery" and "spoliation."

Two influential religious bodies have just passed formal resolutions upon the Education question. The Educational Committees of the Wesleyan body, after a prolonged discussion, have decided, "with general consent," that it is desirable that a school board should be formed in every district of the country. This does not involve any important principle, but other resolutions adopted by the committee are of extreme significance. Thus the fifth resolution declares that in schools created under the school boards, no denominational formularies, such as creeds or catechisms, ought to be permitted to be taught or used, but that nothing should prohibit the reading of the Scriptures, or instruction out of the Scriptures by the teacher. On the other hand, another resolution (9) expresses the opinion that "existing denominational schools should not be interfered with, excepting so far as to require the adoption of a satisfactory conscience clause." Other resolutions condemn the employment of ministers or priests as religious instructors, and also any examination by Government inspectors upon religious subjects. It will thus be seen that the Wesleyan Committees are very little in advance of Mr. Forster's Bill. They would sustain denominationalism as it at present exists, but would not extend it. Why not? If it be good for one, it must be equally good for another district. Denominational school teaching at the public expense is either sound or unsound. It is of no use to declaim against it in the case of new school boards if it is to be sanctioned in all other cases. The Wesleyan Committees will have, before long, to advance just one step further.

The Congregational Union, we are glad to see, gave a somewhat more decisive opinion, though worded in very vague language. The Union first of all sanctioned the useless conscience clause, by which, of course, it expressed its approval of a denominational system, for a conscience clause is not called for in any but denominational schools. It proceeded, however, to condemn the Government inspection of religious teaching, and to say that the aiding of denominational schools out of rates, was open to "very serious objection." We should think so; and are somewhat surprised that the Union did not express its opinion upon this subject in slightly more decisive language. The discussion of this question, however, indicated that there was a considerable difference of opinion in relation to it, and accounted to some extent, for the "colourless" character of the resolutions. One speaker objected to conscience clauses; another wished for perfect liberty to be given to the teachers to teach what they liked; and others considered that the resolutions placed the Union in a most humiliating position. We should not go so far as to say that, but there could be little question that, safe and cautious although the wording of the resolutions may be, they are not outspoken. In such a case as this open division would have been far better than what seems to be merely smooth compromise. For it will be observed that the resolutions do not express any objection to denominational schools being aided by the State, but only to their being aided "out of the rates." This virtually sanctions all the most objectionable features of the present Bill.

The remaining proceedings of the Union—after this difficult question had been disposed of—were of a very satisfactory character. Professor Newth's paper on the revision of the Scriptures placed that subject before the audience in a clearer light than, as it seems to us, it has ever been placed, and Dr. Simon followed it in another paper conceived in a very Catholic spirit. The public meeting at St. Anne's Hall was not so crowded as it has been on

similar occasions. The vindication of Nonconformist principles was most effective. Other "May meetings" have kept up their old prestige. Especially has this been the case with the London Missionary Society, whose successes in Madagascar proved a not unnatural theme of legitimate congratulation. The Wesleyan Missionary Society also shows continued and increased success, and the Sunday-school Union no sign of diminished power or prosperity. One of the most satisfactory reports of Christian operations during the past year was presented by the Home Missionary Society, whose work is as effective as it is needful.

It may be noticed that most of the religious organisations appear to be in a substantial pecuniary condition. Not that they could not spend, and spend with vast effect, more than they have, but they are in anything but a state of difficulty. One society, however, seems to be greatly in need of money. This is the "Palestine Exploration Fund," whose annual meeting was held at the Royal Institution on Monday afternoon. A society at which the Archbishop of York can take the chair; where Mr. Morley can speak and be heard with applause; where Dean Stanley and Mr. George Grove can occupy equal positions, must be a very unsectarian society. This is just the character of the Palestine Exploration Society, and we are glad that Mr. Morley, of all the speakers at this meeting, should have laid emphasis upon such a fact. This society does need money, and whoever may give to it may feel assured that he gives to a noble object.

We should almost have thought that a refusal by a Church of England clergyman to marry an unbaptized person could not have occurred in the year 1870; much more that a bishop of the Established Church should have sustained such a refusal. This, however, has occurred at Baintree, as we gather from the columns of the *Daily Telegraph*. In this case, the Rev. Mr. Cartwright, vicar of Baintree, refused to perform a marriage ceremony between Dr. Carey Rees and a lady, because Dr. Rees had never been baptized. Upon receiving this refusal, Dr. Rees wrote to Dr. Cloughton, Bishop of Rochester, stating the facts. The Bishop replied that, in his judgment, the clergyman was justified in his refusal, although (of course) he felt pain in saying so. The bishop added, in his letter to Dr. Rees:—

I do most earnestly wish that the hindrance might be surmounted by your receiving holy baptism. You meditate entering into a state in which the future happiness of others (if God should bless you with children) will depend on your Christian life and example; and as I used always to exhort those whom I married to receive the Holy Communion at the first opportunity after their marriage, so now I do exhort you, if, by God's grace, you can overcome your scruples, to be baptized, in order to your marriage being celebrated with our holy service. I shall make farther inquiries as to the legal question, but I have very little doubt that it is as I say. I cannot tell you how much I shall be relieved if you could consent to be baptized.

The proselytizing attempt of the Bishop, in this instance, failed. Dr. Rees would not be "baptized," and replied to the Bishop in a succinct letter, thanking him for his suggestions. It was then found that the Bishop and the vicar were wrong in their law, and the vicar had no right to refuse to perform the marriage ceremony. Before this was ascertained Dr. Rees had already been married at a Nonconformist place of worship. As regards legal consequences, therefore, the vicar has escaped scot free. It is a pity that he should have done so, for he was nothing in this matter but an officer of the State. The *Daily Telegraph* has an admirable article upon the subject, from which we quote the following:—

Clergymen complain—and with justice—that the Church is not really and truly what it professes to be, the Church of the whole English people. That a very large proportion of the population reject their ministrations, not merely from indifference, but from distinct dislike to the clergy as a body, is, we fear, an indisputable fact. This repugnance is often the result of mere prejudice; and it deals most unjustly with a great number of conscientious men who are devoting their lives and energies to conscientious performance of duty. It is equally clear, however, that the clerics frequently waste their opportunities. Why was Dr. Rees gratuitously confirmed and strengthened in his Nonconformity? Why was he repelled from the Church doors, when he showed a willingness to enter them? If the incumbents and curates in our towns and villages could but learn the full meaning of the principle that they should be "all things to all men," they might vastly increase their power for good, without the slightest sacrifice of principle. Nonconformity was originally established and made vigorous by the intolerance of oppressors. If it is ever to be overcome, it must succumb to the force of gentleness.

"The force of gentleness." But whenever did a dominant Church exhibit this force?

THE COUNCIL AT ROME.

On Friday the discussion of the Primacy and Infallibility of the Pope commenced in the general congregation of the Council, which will sit hencefor-

ward nearly every day. Great confidence and enthusiasm prevail among the Ultramontane party, and it is believed that the discussion will terminate within a month. Many fathers sitting in the centre of the Council have asked for leave of absence. About one hundred Fathers have inscribed their names to oppose more or less radically the proposed dogmatic definition. The scheme contains the following five canons:—

I. If any one should say that the episcopal chair of the Roman Church is not the true and real infallible chair of Blessed Peter, or that it has not been divinely chosen by God as the most solid, indefectible, and incorruptible rock of the whole Christian Church, let him be anathema.

II. If any one should say that there exists in the world another infallible chair of the truth of the Gospel of Christ our Lord, distinct and separate from the chair of Blessed Peter, let him be anathema.

III. If any one should deny that the divine *magisterium* of the chair of Blessed Peter is necessary to the true way of eternal salvation for all men, whether unfaithful or faithful, whether laymen or bishops, let him be anathema.

IV. If any one should say that each Roman Pontiff, legitimately elected, is not by Divine right the successor of Blessed Peter, even in the gift of the infallibility of *magisterium*, and should deny to any one of them the prerogative of infallibility for teaching the Church the Word of God pure from all corruption and error, let him be anathema.

V. If any one should say that general councils are established by God in the Church as a power of feeding the Divine flock in the word of faith superior to the Roman Pontiff, or equal to him, or necessary by Divine institution in order that the *magisterium* of the Roman bishop should be preserved infallible, let him be anathema.

The text of Count Beust's recent note to the Austro-Hungarian Ambassador at Rome has been published. The Chancellor recapitulates the policy of the Austrian Government touching the Council.

Just as we were firmly resolved not to permit it to fetter the action of the State in the domain of civil legislation, so we wished carefully to avoid all appearance of an intervention of the State in matters pertaining to the ecclesiastical domain. Such were the views which guided the Imperial and Royal Government at the period of the opening of the Council, and our subsequent attitude has not been in opposition to them for a single moment.

And for some time, the despatch continues, the statements were of no alarming character, and the Austrian Government had no reason to alter its instructions to its ambassador.

This hope is assuredly not yet destroyed, and the latest despatches of your Excellency even picture the ideas of moderation as gradually gaining ground. Nevertheless, symptoms, the gravity of which we cannot refuse to recognise, have inspired us with serious considerations. They prove, in fact, beyond a doubt, that there exists in the most elevated circles of the Church a marked tendency, not merely to refuse to accept, but even to refuse to tolerate, the liberty which we claim for the State in all matters which belong to civil legislation. We do not know whether this tendency will succeed or not in overcoming the opposition which it has called up even in the heart of the Council, but its existence, the source from whence it has originated, the auxiliaries which it has obtained, and the perseverance which it displays, may well cause alarm. Public opinion is moved, not without some reason, to certain manifestations which, notwithstanding that they are yet only in the condition of proposals, would, if they were carried, interpose an impassable abyss between the laws of the Church and those which govern the greater number of modern States.

Count Beust then proceeds to say that the twenty-one canons submitted to the deliberation of the council are particularly obnoxious.

The contents of some of these canons are of a character that would tend to such a degree to paralyse the action of civil legislation and to destroy the respect which every citizen owes to the laws of this country, that no State could be indifferent to the free propagation of such doctrines.

The Chancellor sums up:—

We cannot turn back from the performance of a duty so imperative as that of securing for the laws of the State the respect due to them from every citizen, without any exception, and under all conditions. The Imperial and Royal Government must, then, reserve for themselves the right to interdict, according as the text shall impose on them the necessity, the publication of any act which is treason to the majesty of the law, and any person acting in defiance of this prohibition would be responsible for his conduct to the justice of the country.

The Austrian Ambassador at Rome, Count Trauttmansdorff, is instructed to respectfully submit these decisions to the Council.

Count de Trauttmansdorff, received orders from Vienna, as soon as Cardinal Antonelli's answer to the representations relative to the Council was known there, to declare that the Austrian Cabinet regret to find that the Curia paid no attention to the well-intended remarks of the political authorities, and that it could only disclaim all responsibility for the consequences which might follow such fatal obstinacy.

The Roman correspondent of the *Pall Mall Gazette*, writing on May 10, says:—"During the last two days some extraordinary statements have been whispered here in high clerical circles. First, we are told that Cardinal Bilio, prefect of the deputation for dogma, a Cardinal-Legate, and author of the Syllabus, has passed over to the Opposition. Secondly, that the same step has been taken by Cardinal Capalti, another Cardinal-Legate. Thirdly, that Cardinal Bilio took courage to tell the Pope frankly that he could not support the dogma of the infallibility; which so surprised and disturbed the Holy Father that he was seized with faintness. His

Holiness afterwards sent for his favourite, and told him to go on a tour for the benefit of his health. Cardinal Capalti was known for an anti-infallibilist before his elevation to the purple, but since that event his reserve gave the impression that he had changed his views. This seems, however, to have been a hasty conclusion, and we are now to believe that he retains his old sentiments. Lastly, the Pope has been visited by a deputation of Italian bishops, headed by Cardinal Marischini, who, in respectful but decided terms, represented to him that the proclamation of infallibility would be attended with danger to the Church, particularly in Italy; and entreated him to abandon the design. The Holy Father was very gracious in his demeanour, but said all the consequences had been duly weighed, and they were thought of less importance than a definition of the dogma, which, therefore, must not be delayed."

The *Rock* states that Lady Lambert, widow of Admiral Sir George Lambert, K.C.B., has joined the Romish Church.

THE IRISH CHURCH SUSTENTATION FUND.—The Bishop of Cashel has lodged 5,000*l.* in the Provincial Bank of Ireland to the credit of the Sustentation Fund of the Irish Church. The Messrs. Kinahan have agreed to give 3,000*l.*, and Mr. Cairnes, J.P. of Drogheda, 1,000*l.*

FISH TITHES.—On Saturday, 200 gallons of train oil and a quantity of salt were seized and sold by the agent of the Rev. H. A. Baumgartner, vicar of Mevagissey, Cornwall, from the stores of Messrs. Fox and Co., in distress for fish tithes. About half the market value was obtained.

THE DEAN OF ROCHESTER, the Very Rev. Thomas Dale, died suddenly on Saturday night. The deceased dignitary, who was known in London as Canon Dale, was born August 22, 1797, and was consequently in the 73rd year of his age. He was educated at Christ's Hospital and Corpus Christi College, Cambridge.

IRISH PRIMARY EDUCATION.—We understand that the Commissioners on Primary Education in Ireland have just presented their report, in which it is stated that they recommend the maintenance of the National system, with the important and very curious exception, that in parishes where the population is all Roman Catholic, or where it is all Protestant, the denominational system shall be introduced.—*Standard.*

THE PROPOSED BISHOPRIC OF MADAGASCAR.—There seems to be some mistake about the appointment of the Rev. Alfred Willis, vicar of St. Mark's, Old Brompton, to the Bishopric of Madagascar. Mr. Willis writes to some of the Church papers, stating that he was consulted about taking the bishopric, and took it for granted that he had really been officially nominated to it, but that afterwards some of the dignitaries with whom the nomination rests, objected to him, on the ground of his being an extreme Ritualist. These prelates are the Archbishop of Canterbury, the Bishop of London, the Bishop of Winchester, and Bishop Ryan.

DISESTABLISHMENT IN JAMAICA.—A DIFFICULTY.—Among the passengers by the West Indian mail-steamer last week were two clergymen from Jamaica. Their object in visiting this country is said to be to appeal for aid on behalf of the Church in Jamaica, which was recently disestablished. The Governor of the island, Sir J. P. Grant, who is also a passenger by the *Neva*, has published a correspondence recently exchanged between himself and the Bishop of Kingston with reference to this subject. A Synod had been convened, at which the representatives of the laity were selected by the clergy. The Governor refuses to make over the property of the Church to this Synod on the ground that the transfer can only be made to nominees of the whole of the members of the Church in the island.

A NEW CHURCH IN AMERICA.—It may be presumed that the internal dissensions of the Oecumenical Council, &c., have suggested to the Roman Catholics of New Orleans the expediency—nay, the urgent necessity—of starting a "New Church." Forty-seven Catholic priests have cast in their lot with the new institution, and are actively leading the movement to which it owes its existence. Its principal points of divergence from Rome (which lays it under the Pontifical ban imposed upon all schismatics) are, "the recognition of the Pope simply as a Bishop, *primus inter pares*—the honorary Primate of the Church; abolition of priestly celibacy as a compulsory obligation; suppression of confession, unless voluntarily; monachal vows to be binding only for a period of five years, subject to renewal; and the establishment of the closest relations with the Oriental (Græco-Latin and Orthodox Greek) and Anglican Churches."—*Daily Telegraph.*

THE COLOURED BISHOP OF THE CHURCH OF ENGLAND, the Right Rev. Samuel Adjai Crowther, D.D. of Oxford University, who has taken so prominent a part at some of the May meetings, is a genuine negro—an *Aku* man. As a boy he was captured from a slave-ship by one of the British cruisers employed in suppressing the slave trade, and was brought to Sierra Leone. He was the first student admitted into the Church Missionary Society's College at Fourah Bay, and after about forty years' labour as a catechist and clergyman, he was consecrated by the late Archbishop Longley in Canterbury Cathedral on the 29th of June, 1864. Like Bishops Patteson, of Melanesia, and Tozer, of Central Africa, and others, he is not a colonial but a missionary bishop. In September, 1867, the bishop narrowly escaped with his life from the hands of an African chief, who had treacherously seized and detained him a captive for a ransom of 1,000*l.* H.B.M.'s Consul, Mr. W. Fell, came in a steamer to effect his release,

but refused this exorbitant demand, and the whole party, including the bishop, ran for the boats and got safely off, with the exception of the consul, who unfortunately lost his life by a wound from a barbed and poisoned arrow. All the bishop's subordinate helpers are, like himself, native Africans, numbering at present five clergy, and twelve or more unordained teachers.

CHURCH ASSOCIATION.—The annual conference of the above association was held on Wednesday at Willis's Rooms, Mr. T. R. Andrews in the chair. The chairman, in a few introductory remarks, said the immediate object of the conference was to counteract the efforts now being so persistently made to assimilate the services of the Church of England to that of Rome. The first question to come before the conference was the following:—"If the Church of England would keep her place in the hearts of the English people, and receive continued support as an Established Church, what attitude ought she to assume on the following points:—1. Dogmatic teaching of Bible truths. 2. The order and accessories of public worship." The Rev. E. Garbett, vicar of Surbiton, read a paper on the first subject, which gave rise to a long discussion, generally in favour of a more zealous preaching of the Gospel to the people, and the teaching of dogmatic truths in the Sunday-schools. The Rev. R. P. Blakeney read a paper on the second subject, which dealt with the manner in which the Litany and Communion Services were now performed, and pointed out many improvements which might be effected. It advocated extempore prayer. The next question brought before the conference was, "What ought to be the position of the laity in the Established Church?" which was opened by the Rev. Mr. Ryle, and was continued by several other clergymen, the general feeling being that a special appeal should be made to the laity throughout the kingdom to come forward and supplement, by lectures and otherwise, the labours of the clergy in spreading abroad the truths of the Gospel as opposed to the errors of Ritualism and Romanism. The proceedings closed with a vote of thanks to the council of the association, and to the chairman.

Religious and Denominational News.

THE MEMORIAL HALL FUND.

On Friday last a meeting of subscribers to the Memorial Hall Fund was held in their premises, New Earl-street, Cannon-street, to receive a report from the committee, and consider the present state and prospects of the undertaking. J. R. Mills, Esq., occupied the chair. There was a large attendance. After stating the object of the meeting, the chairman called on the secretary (Rev. J. H. Wilson) to read the following report:—"The committee of the Memorial Hall Fund, having met with unexpected difficulties in their efforts to obtain a site, have called the subscribers together to consider the present position and prospects of the undertaking. To prepare the way for this conference, a statement of all the facts of the case was prepared by the committee and forwarded to every subscriber. From that statement it would be seen that after the committee had purchased freehold premises in New Earl-street, it was suggested that, if an arrangement could be made whereby the premises of the London Missionary Society in Blomfield-street, and some adjoining properties, might be secured, it would be most desirable, inasmuch as that would enable the committee to erect a hall and offices which would accommodate all the societies in one place; but, although the directors of the society were quite willing to entertain the proposal, and to enter into terms which would have been satisfactory to all parties, there were legal obstacles in the way as well as expensive purchases connected with the other properties, which could not be overcome. It was then proposed that the committee should fall back on their premises in New Earl-street, especially as the opening of the new street from Blackfriars and the Mansion House would make the site more valuable, and ultimately the most central in the City. Plans, on a limited scale, were prepared by their architect, Mr. Tarring, but it was felt that as twenty feet of the block of buildings, of which the premises now held formed the chief part, would project into the line of the new street, and would have to be taken off, so as to give the street a uniform width of seventy feet from end to end, it would be unwise to go forward with the scheme in the meantime. In these circumstances the committee submitted to the subscribers (1) whether it would be advisable to build on the present site with the prospect of the frontage being soon required for the purposes of the new street. (2) To let or sell the present premises; or (3) to retain them in the hope that in a short time the widening of the street would be accompanied with such other changes as would give enlarged frontage and sufficient ground in the rear for all the purposes contemplated. It was also put forward in connection with these alternatives whether a smaller hall than was at first suggested might not now be sufficient. The answers received were nearly all in favour of the third alternative. Mr. Mills said it was quite clear that the property on the line of the new street was becoming increasingly valuable, and seeing that there were so many contingencies involved in the case, and that the site was a very critical one, it appeared to him that although it would still tax their faith and patience, it would be well to wait for some time longer the course of events. But the committee had placed all the facts of the case in the hands of the subscribers, and they would be most happy to be guided by any decision which that meeting might come to.

Mr. Mills also read a statement of accounts. Mr. G. F. White, Rev. Thomas Binney, Rev. Josiah King, Rev. M. Hebditch, Henry Wright, Esq., and other ministers and gentlemen took part in the proceedings, the following resolution being unanimously agreed to:—

That taking into consideration the circumstances in which these premises are now placed, it is not desirable to proceed with any alteration of them in order to adapt them to the purposes of the Memorial Hall until their future position is more clearly ascertained.

A vote of thanks was also passed to the chairman and committee.

The next autumnal session of the Baptist Union will be held at Cambridge, in the week beginning September 19.

On Monday night, a call was unanimously given to Mr. Robert French, M.A., probationer, Glasgow, to be colleague and successor to Dr. Smart, in St. Andrew's-place United Presbyterian Church, Leith. **BRADFORD.**—The Wesleyans are just finishing building a very fine chapel at Gillington, which will cost about 5,000*l.*, and is to be opened in June.

WORKING MEN'S LORD'S DAY REST ASSOCIATION.—Lord Shaftesbury presided on Thursday night over the annual meeting of the Working Men's Lord's-day Rest Association, which was held at Exeter Hall. Reference was made in the report to the part taken by the society in preventing the Sunday opening of the Crystal Palace, as well as to the resolution which Mr. O. Reed will shortly move in the House of Commons, affirming the expediency of discontinuing the Sunday labour of the letter-carriers throughout the kingdom.

STATISTICS OF METHODISM.—Dr. Jacoby's "History of Methodism," a German work, supplies a statistical table giving very remarkable results. Taking in all the varieties into which the Wesleyan family is arranged, and including all parts of the world, he estimates that there are 3,389,166 members, 19,049 ministers, 57,934 local preachers, and 3,664,216 Sunday-school scholars. By far the largest proportion are Americans. In Great Britain, of Wesleyan Methodists proper there are 367,360 members, 1,565 ministers, and 601,801 Sunday-school scholars.

THE REV. NEWMAN HALL on Sunday morning preached to a crowded congregation in the Surrey Chapel his first sermon since his return from a three months' tour in the Holy Land. The health of the rev. gentleman, which was in a declining state, appears to have been restored. In the afternoon he preached in St. James's Hall. A crowded meeting was held at Surrey Chapel, Blackfriars-road, on Monday evening, when a congratulatory address from the church and congregation was presented to the Rev. Newman Hall, on his return with restored health and strength from his late journey to Palestine. Mr. Hall gave a brief account of the places he had visited.

MRS. GLADSTONE AT AN EAST-END MOTHERS' MEETING.—In the poor district of St. Luke, Millwall, on Thursday, Mrs. Gladstone was present at a tea-meeting of 350 poor mothers, gathered together on the invitation of herself and Lady Robertes and others. After tea the women were addressed by Mrs. Gladstone, who spoke of the deep sympathy which had been felt in high quarters with the poverty and suffering that had long prevailed in the East End, and added some simple and practical advice which those present seemed deeply to appreciate. Lady Robertes also spoke a few encouraging words; and the large assembly was subsequently addressed by the Rev. E. Hewlett, rector of St. Paul's, Manchester, and the Rev. J. Hewlett, the incumbent of the district.

READING.—The Rev. R. Bulmer, formerly of Airedale College, having accepted the pastorate of Belgrave Chapel, Torquay (rendered vacant by the death of Dr. Vaughan), preached his farewell sermon in the Castle-street Congregational Chapel, on Sunday week, and on Wednesday a valedictory service was held in the chapel, presided over by the Mayor, supported by the ministers of the town, the deacons of the chapel, and a large congregation. A testimonial from the church and congregation was presented to Mr. Bulmer as a recognition of their high esteem. The testimonial consisted of forty-four standard theological works, and a chased silver inkstand, with a suitable inscription. A pleasing incident of the evening was the presentation of a beautiful time-piece, subscribed for by the Sunday-school children and teachers. Mr. Bulmer expects to enter on his ministry at Torquay about the middle of August next.

BATH.—On Wednesday morning the new edifice known as Hay-hill Chapel, which has been erected for the reception of the congregation lately under the pastorate of the Rev. Dr. Leechman, but now under that of the Rev. J. R. Chamberlain, was opened for Divine worship. The Rev. J. T. Wigner, of New-cross, London, the Rev. D. Wassell, and the Rev. Thomas Mann, were present upon the occasion. The sermon was preached by the Rev. J. T. Wigner. After the service, the principal promoters of the work, with a numbers and friends invited from a distance, dined together. There was a second service in the evening, when a sermon was preached by the Rev. D. Haycroft, of Leicester, and another collection was made on behalf of the fund. The site upon which the chapel stands cost 200*l.*, and the contracts amounted to 1,700*l.* Other expenses make a total expenditure of nearly 2,500*l.*, towards which about 1,100*l.* has been raised by subscriptions. The style of the chapel is Gothic of the 13th century. The architects were Messrs. Wilson and Wilcox, of Belmont. The chapel will contain a congregation of 650 persons.

NEW CONGREGATIONAL CHAPEL, CUCKFIELD, SUSSEX.—This chapel was opened for Divine worship

on Thursday, April 28th. A large gathering of friends from Brighton and elsewhere united with the congregation in celebrating the auspicious event. The preachers for the day were the Revs. S. Martin, of Westminster, and M. Ferguson, LL.D., of London; and the ministers who took part in the services were the pastor, Rev. J. Stuchbery, B.A., who opened with prayer, and announced the hymns; Rev. R. V. Pryce, M.A., LL.B., who read the Scriptures and offered the dedicatory prayer; and the Revs. J. B. Figgis, M.A., and W. J. B. Roome. A public meeting was held in the afternoon in the new school-room (opened a year before the chapel), at which the Rev. Dr. Ferguson presided, and addresses were delivered by the chairman, the Revs. S. Martin, R. Hamilton, J. B. Figgis, B. Price, and Messrs. W. Payne, jun., Stevens, Sawyer, and Unwin. Mr. Stuchbery read a letter from Mr. Daniel Pratt, who had been prominently connected with the work from the beginning, deeply regretting his absence through domestic affliction; and acknowledging the great practical services rendered to himself and the building committee by Mr. George Knott, of Woodcroft. He also stated that the entire cost of chapel and school would be about 1,800*l.*, of which they had raised 1,600*l.* The day was very encouraging, and the total of collections 76*l.* The buildings, which are much admired, were from the designs of Messrs. Searle and Son, architects, and executed by Mr. Deacon, builder, of Norwood.

THE PROPOSED PRESBYTERIAN UNION.—The United Presbyterian Synod was occupied on Wednesday at Edinburgh in discussing the question of Union. Dr. Harper gave in a report from the Synod's committee suggesting that the matter had now reached a stage in which it might be submitted to the Presbyteries of the Church, with a view to their pronouncing whether they considered the way open to union on the basis of the standards held by the Churches in common. Dr. Cairns, in speaking to an overture from the Presbytery of Berwick, urged the desirableness of taking the step proposed, and a motion pointing in that direction was tabled by Dr. M'Ewen. This motion expressed satisfaction with the proposal to send down to Presbyteries the question whether the amount of agreement ascertained to exist was such as to warrant union on the basis of the common standards, with explanations whereby the Churches respectively qualified their adherence to those standards. Another motion was proposed by Mr. Inglis, to the effect that the whole question be sent by Presbyteries, sessions, and congregations, to consider whether a union might not be formed on the basis of the common standards, with a guarantee for the liberty of opinion as to the province of the civil magistrate now enjoyed in the United Presbyterian Church. Mr. Hutton submitted a third motion, proposing to remit to Presbyteries the whole question, and in particular the practicability of union on the basis of common standards reserving the qualification with which the United Presbyterians at present receive those standards, and the rights and liberties of its members and office bearers as now enjoyed. Mr. Inglis ultimately withdrew his motion in favour of Mr. Hutton's. A vote was then taken between the two remaining motions, when that of Dr. M'Ewen was carried by an overwhelming majority. A breakfast was given to the Rev. C. H. Spurgeon in the Music Hall, Edinburgh, on Wednesday, under the auspices of the Synod. Mr. Spurgeon, in the course of his speech, strongly advocated union between the Free and United Presbyterian Churches.

REGENT'S-PARK CHAPEL.—Services connected with the fifteenth anniversary of Regent's-park Chapel were held last week. On Sunday, May 1, Dr. Landels preached morning and evening; and on Monday the Rev. C. H. Spurgeon at three in the afternoon. After the sermon a number of friends sat down to dinner in the schoolroom, the Hon. Baron Pigott presiding, and supported by Sir Robert Lush, Dr. Landels, A. A. Croll, Esq., H. Stent, Esq., and others. The Chairman, in the course of his remarks, stated that though he had not severed his connection with the Church of England, he attended at Regent's-park once a-day, and bore testimony to the benefit he derived from the ministrations of the pastor, and to the amount of good which would be likely to accrue were such places of worship, with such preaching as they had there, scattered throughout London. He spoke in especially strong terms of the ritualism of the day. Sir Robert Lush also spoke in very eulogistic terms of the ministrations and character of the pastor, of the pleasure with which he had witnessed the peace and prosperity of the church for so many years, and the benefit he had experienced. Dr. Landels gave an account of the progress of the church from its formation, which took place a year after the opening of the chapel. Since that time they had added at the rate of about 100 in the year, the number at the formation being 73, and the total number received 1,450. Referring to the material progress of the church, he gave a summary of receipts for the year under various heads, from which it appeared that about 300*l.* had been subscribed for foreign missions, 500*l.* for home mission agencies, and 250*l.* for benevolent purposes. The total for all purposes during the year was 2,137*l.*, exclusive of seat-rents. This, he thought, was not bad for a church in which there were but few wealthy members. On the whole, looking at all the results of that and previous years, he felt constrained to thank God and take courage. After a few words from Mr. Thompson, the treasurer, in the same cordial and congratulatory strain as that of the preceding speakers, and from Mr. Sands and Mr. Croll, the proceedings terminated with a hearty vote of thanks to Mr. Spurgeon for his very excellent sermon, and to Baron Pigott for presiding. A second meeting was held on Wednesday evening, presided

over by Sir Robert Lush, when the proceedings were of the same interesting character.

SURREY CHAPEL was densely crowded last Wednesday morning to hear the Rev. Alexander MacLaren, of Manchester, preach on behalf of the London Missionary Society. The service commenced at half-past ten o'clock, and was not concluded until nearly one. The sight was a remarkable one in many respects; and probably one-half of the immense congregation consisted of ministers of all denominations. After the preliminary service, in which, as usual at the Surrey Chapel, the Church prayers were read, the preacher ascended the pulpit, and announced his text from Matt. xvii. 19, 20: "Then came the disciples to Jesus apart, and said, Why could not we cast him out? And Jesus said unto them, Because of your unbelief." The sermon was masterly and powerful, and but one opinion seemed to prevail as to its excellence. It has already appeared in print.

Anniversary Meetings.

(Continued from Supplement.)

THE CONGREGATIONAL UNION.

The adjourned meeting of the Congregational Union was held in Finsbury Chapel on Friday last. The President (the Rev. J. C. Harrison) took the chair at two o'clock. After singing and prayer,

The Rev. R. ASHTON presented the report of the committee appointed to consider by what means a closer connection between county associations and the Union might be effected. The committee recommended that it was not desirable to entertain the question this year. The report was adopted.

The Rev. J. TARRANT moved, and the Rev. W. ROBERTS, of Notting-hill, seconded, a resolution cordially accepting the invitation to hold the autumnal session of the Union for 1871 at Swansea, which was adopted.

THE EDUCATION QUESTION.

The adjourned discussion on the following resolution was then resumed:—

That this assembly, cherishing a strong confidence in the attachment of Her Majesty's Government to the principles of religious equality, recognises in their measure for the advancement of primary education an anxious desire to respect the conscientious convictions of all classes of the people, as shown especially in the propositions to abolish denominational inspection, to apply a Conscience Clause to all schools in which religious instruction is given, and to admit undenominational schools to the enjoyment of Government grants, but at the same time is compelled to express the decided conviction that the Conscience Clause as at present framed will prove inadequate, that the liberty given to inspectors in certain specified circumstances to inquire into the religious teaching in Government schools is inconsistent with the principles of the measure, and that the power entrusted to local boards to determine the religious character of the schools they establish, and to aid denominational schools at present existing out of the rates, is open to very serious objection. The assembly has learnt with great satisfaction that the Government are willing to reconsider the provisions of the bill, and hopes they will adopt and carry out such amendments as will secure a satisfactory settlement of this question.

The Rev. J. S. RUSSELL thought that the principles which should actuate them in considering the Government Bill were, first, that no education can be called complete or worth having which is not a religious education; next, that Government ought not to interfere in any way with religion; and, thirdly, that there should be no catechism or denominational symbol whatever used in rate-supported schools. The crucial point was, Does that exclusion involve the exclusion of the Bible, and the utterance of prayer by the schoolmaster? The only pretence for holding such a view was that which declared that the Bible was denominational, but he denied that it was so any more than Magna Charta. This was a case for permissive legislation. A discretionary power might be given to the schoolmaster either to use the Bible or not.

The Rev. A. HANNAY stated that the resolution did not emanate from the committee of the Union, but from a committee appointed at the preliminary meeting on Monday.

The Rev. ANDREW REED supported the resolution against the charge of colourlessness which had been alleged against it. It thanked the Government for the abolition of denominational inspection and the legalising of the Conscience Clause, but stated that the Union objected to the inefficiency of the Conscience Clause, which rested the burden of appeal upon parents, and to the power proposed to be given to local boards. The Government were then thanked for promptly listening to the objections that had been offered, and the resolution concluded by expressing a hope that such an amended measure would be carried as would settle the question. This he regarded as a very proper deliverance for the assembly to make to such a friendly Government as the present.

The Rev. W. URWICK wished to vindicate those who did not adopt the principle of secular education from the charge that some papers had levelled against them of not deserving the name of Nonconformists. The present denominational system was a thoroughly good one. Religion was inseparably mixed up with similar matters. Children were taught to say grace before their meals, then why should they not be taught to say grace before receiving their mental food for the day? Secular histories and various mythologies were taught in schools, and it would be inconsistent to exclude the history of the Jews and of Christianity.

The Rev. J. C. GEIKIE objected to all conscience clauses, the time bill arrangement would answer all requirements in that respect. It was a mistake to suppose that the education at present given in day-schools was religious, or that unsectarian education

must necessarily be ungodly. Where the primary truths of the universal creed of humanity were taught it was an utter play upon words to say the teaching was irreligious. Teachers would in almost every case reflect the opinions of the body that elected them, and, if they were appointed by local boards, would be no more irreligious than those boards were. The Government system of education was not really a centralisation; each little school district would manage its own affairs as regarded the education of its children.

The Rev. R. MACBETH said it was a folly to expect to provide for a due religious education in any Government system. He thought the resolution was a becoming one for them to adopt.

The Rev. W. ROBERTS asked the chairman to decide whether or not the whole question of education was to be discussed.

The question was put to the meeting, and it was agreed by a very large majority that the discussion should be confined to the resolution before them.

Rev. W. M. STATHAM said the real truth of the matter was that Congregationalists did not like the principle of Government interference in religion in any way, and so they were trying to minimise difficulties. Some gentlemen might be very greatly fascinated with Mr. Forster and his bill, but he for one was not. Whilst they gave their adhesion to Mr. Gladstone and his party, Nonconformists were not going to bow the neck to every yoke. (Applause.) There were in the present bill certain features which they greatly disliked and detested, and so far as their influence went that bill should not be passed—(applause)—because they believed the sanctioning of the false principles contained in it would do more harm than good to our national life. The very fact that they did not shrink from stating their objections in the resolution would make their hearty sympathy with a Government which was trying to do its duty to the people more valuable than it would be if they were simply waiting, as a conference, to know what their leaders said. (Applause.) The resolution would not commit them to any false principle.

Dr. URWIN was of opinion that the Government should be limited to the secular results of education ascertained by authoritative inspection. He claimed for parents liberty. They had the greatest stake in the question of education, and he hoped the time would come when no one by bribe or threat or any other influence could stand between the interest of the parent and the welfare of the child. He would as earnestly refuse to support the enforcement of the reading of the Bible in schools as he would refuse to enforce its exclusion. Liberty should be left to the teacher and to the managers to do what they thought right in the sight of God.

Mr. WILLIAMS moved the previous question as an amendment. He thought the resolution would place the Union in a most humiliating position. It would lead to the impression that they were afraid to express their real views.

Rev. G. B. JOHNSON seconded the amendment, but it was negatived, and the original resolution carried with only two or three dissentients.

Rev. R. W. DALE expressed his grateful sense of the cordial generosity and singular kindness with which he had been received in Scotland in connection with his visit to the Northern Congregational Union. There were about one hundred churches associated with that body.

Rev. R. SAWELL (Londonderry) was introduced to the meeting as a deputation from the Congregational Union of Ireland. He expressed a hope that the Congregational Union of England would not do anything to compromise the Irish undenominational system.

UNIVERSITIES TEST BILL.

Rev. B. DALE (of Halifax) moved:—

That this assembly regards with great satisfaction the introduction by Her Majesty's Government of a comprehensive measure for the abolition of ecclesiastical tests in the Universities of Oxford, Cambridge, and Durham, and in the colleges connected therewith, and requests the chairman to sign on its behalf the following petition for presentation to both Houses of Parliament:—To the Honourable the Lords Spiritual, &c. The humble petition of the Congregational Union of England and Wales, assembled in London, May, 1870, sheweth,—That in the judgment of your petitioners great injustice is done to large sections of the community by excluding from the government and from many of the honours and emoluments of the national universities and of the colleges connected therewith those who refuse to subscribe to ecclesiastical declarations and formularies imposed in the interest of the Church of England; that they believe that such system of subscription has proved hurtful to the interests of truth and of morality, has obstructed the advancement of learning, and has promoted disunion in the nation; that they therefore regard with great satisfaction the bill now before your right honourable House to alter the law respecting religious tests in the universities of Oxford, Cambridge, and Durham, and in the halls and colleges connected therewith, by enacting that no graduates shall be required to subscribe to any articles of faith, to conform to any religious observances, or to belong to any particular church as a condition of taking degrees in or exercising any of the rights and privileges of such universities or colleges; that believing that the operation of the measure will be favourable to religion and to the advancement of education as well as satisfying the claims of justice, they pray that it may without delay be passed into law, and your petitioners will ever pray.

He said the Union must regard with great delight the progress which had been of late made on this question, and the memorial sent to the Government a little while ago by the professors, fellows and graduates in favour of the abolition of all religious tests. It was evident that the great battle was fast coming on as to whether authority or individual conscience should determine the religious views of the people. The bill introduced twelve months ago was by no means so advanced as the present Government measure, and therefore nothing had been lost by the delay.

Mr. CARVELL WILLIAMS seconded the resolution. It was peculiarly satisfactory that the bill should be a Government measure, because it was known for a

long time that Mr. Gladstone lagged behind his party on this question.

The resolution was unanimously agreed to.

THE REVISION OF THE SCRIPTURES.

The Rev. SAMUEL NEWTH, M.A., F.R.A.S., Professor of Classics, Mathematics, and Ecclesiastical History, New College, St. John's-wood, read a paper on this subject. In the first place, he set forth the reasons why the churches should encourage their scholars to undertake the work. Secondly, in reply to the question as to what was included in the demand for revision, Mr. Newth said:—

First, a careful examination of the authorities for the original text whenever the differences of their readings would to any appreciable extent affect an English translation. It is not asked that the revisors should undertake the great labour of publishing a corrected edition of the Hebrew and Greek. This, as is known to most, would involve a vast amount of toil, which, as far as the present interests of the English reader are concerned, would be entirely useless. This task may be best left in the hands of those who consecrate their lives to this holy service. But in all cases where a difference affecting the sense occurs in the authorities the revisors should collect and test the evidence, and reverently accept the text which the largest weight of authority supports. Where uncertainty exists, the authorities being nearly balanced, the fact must be conscientiously noted, and the alternative texts be duly recognised.

Secondly, a correction of the translation in all places where the authorised version misrepresents or imperfectly presents the meaning of the original. We do not ask for any such retranslation as would involve a fresh casting of the style and phraseology of our English Scriptures. Several attempts of this kind have, as is well known, been made, and their authors have sought to reclothe the Scriptures in the style of current speech. Of these it is enough here to say that, while some have been wise attempts, most have been far otherwise. The former have been issued as subsidiary simply to Scripture study to awaken attention and to assist the understanding, and their authors would be the last to wish them to be adopted as the Bible of the nation. The latter have been no sooner published than condemned, and their only use is to aid to demonstrate the unwisdom of the endeavour. Let the present rendering be retained wherever it conveys, as in the vast majority of instances it does convey, to the mind of an average reader of the present day the sense of the writer, and let all alterations required by the laws of a sound interpretation be so made as to harmonise with the general style and diction of the rest.

Thirdly, the revision should supply, in the form of marginal notes, the alternative renderings whenever either the precise meaning of the text cannot be deduced with certainty, or whenever the text itself is unsettled. The evils are many and great which result from teaching any who confide in us to regard that as certainly known which is uncertain or doubtful. There is far too much of this practical falsehood to be found in the books of men. There ought to be none of it in the Bible we give to our countrymen.

Two other points, though of minor consequence, ought not to be overlooked. All remarks partaking of the nature of explanatory comment should be rigidly excluded. Such, for instance, as those now largely scattered over the pages of our Bible in the form of chapter headings. If any additions be admitted they should be nothing more than the barest statement of the contents of the chapter or paragraph. The translator should be discharged from the office of a commentator. Also more careful attention than has heretofore been given should be devoted to the mode of indicating the component parts of the several books of the Bible. The present distinctions of chapters and verses have been framed upon no intelligent principle. For the most part they are utterly unauthorised by anything whatever in the form of the most ancient texts, nor to a scarcely greater extent are they justified by the sense. They are admissible only when viewed as the mere mechanism of an index. When viewed, and naturally they are so viewed by many, as indicating the internal relations of the subject matter, they become a serious evil, and particularly so in the Gospels and Epistles. Let the present division of chapters and verses (and we have become too familiar with them to wish wholly to part with them) be relegated to the margin where they can do no harm, and let the several books be paragraphed in accordance with the topics of which they treat.

The third section of the paper dealt with the question how the revision of the Scriptures may be best attained. Mr. Newth dismissed the idea of effecting it by the self-originated efforts of a single denomination, or the organised efforts of a single denomination, as impracticable. The plan of carrying out the work by the united action of all the churches was most in harmony with the principles and general modes of church action by Nonconformists, but many whose co-operation was necessary would not concur. A Royal Commission was probably the only arrangement for the purpose which Episcopalians at large would accept, and therefore, though not to be regarded as in itself the best machinery for the end in view, was probably the best that can be devised with due regard to all the circumstances of the case.

In order that the revision may be accomplished with the maximum of gain and the minimum of injury, it must be effected in the way that will secure the widest possible extent of confidence and support. In no other way than by a Royal Commission is there any prospect of obtaining the concurrence of large and important sections of the Christian community; and certain provisions being attached, we, the members of the Free

Churches ought, notwithstanding our preferences, to give to it our hearty co-operation. The points upon which as it seems to me, we ought to insist, are chiefly these two, First: That in the selection of the translators, the commissioners be directed to secure the most approved Biblical scholars in England and America, without regard to the denomination to which they may belong; and secondly, that each denomination of Christians be invited (either separately, or if it so prefer, in combination with others) to choose from amongst its own scholars a committee of correspondence; that to these committees the revised translation be from time to time submitted; and that if to any such committee the work of the revisors appear open to corrections, they shall be at liberty to submit a statement of their objection and the reasons of it, with the distinct understanding that these shall then receive a full and fair consideration. By some such arrangement protection would be afforded against any doctrinal or ecclesiastical bias that might either by oversight or design be given to any particular passage; and it would at the same time secure the virtual co-operation in the work of a large number of careful and experienced students of the Bible whose names are not published abroad by the lips of fame.

This address was received with marked approbation, being frequently and warmly applauded by the assembly.

The Rev. D. W. SIMON, M.A., Ph.D., Professor of Dogmatic Theology and Philosophy, Springhill College, also read a paper on the same subject. A revision of the Scriptures was, he urged, expedient, because otherwise they were out of harmony with the spirit of the times and with the newly-discovered manuscripts. It was expedient for the sake of the faith. There was far too much of magical or mechanical respect for the Bible, which was partly owing to the existing version.

To understand the Bible as a whole, and thoroughly, will always require study. God's book is not a book to be taken up after dinner, or when men are wearied with the efforts of their ordinary vocation. But, not content with the natural difficulties of the book, we have difficulties of our own creation. I judge here by my own experience. The English version of the grand prophetic writings, except in individual passages, leaves me cold; I do not seem to be able to get into the connection, the life of the whole. Here and there a passage or a chapter presents itself which helps one forward—like an oasis in the desert; but immediately afterwards one is left again to oneself. For this reason I read mostly a German translation—and there is more than one good modern German version; and I find that then the difficulties are rare—that the prophets carry me on, lift me up by their inspiration, and make me look into the very heart of the historical events which they were interpreting and judging in the light with which their own mind was suffused. To a less degree it is the same with the Epistles. There is much truth in the common assertion that no ancient writings can be so readily translated in a style enjoyable to the many as the Hebrew and Greek Scriptures. But if this be so, the more disgrace on us if we suffer a version to continue much longer whose obscurities and mistakes shut out many from coming to the extent to which they might under the Divine light with which the original writers were inspired.

For himself, he would almost go for a new translation instead of a mere revision. They owed it to the Bible itself, and they owed it to their Congregational principles, to do all they could to promote a satisfactory revision. On the point last referred to Dr. Simon said—

We do not care how obscure human devices and instructions for finding God may be; if human alone, they must be obscure; but we do and must care, if we are not to deny our whole history, and implicitly confess that our further existence is a mistake—we must care that God's devices and instructions be intelligible to all. Our principle forbids bibliolatry, as it forbids the worship of creeds, and priests, and saints, and virgins; but for that very reason it requires us to see that the Bible is usable by all and transparent to all; for the darker it is allowed to remain, the greater is the danger of our not being led on by it to Him of whom it testifies, and for whose sake it exists, and of our therefore falling into the hands of priests—priests of religion or of science. I for my part, therefore, should be glad to see that a more was being made. If others won't or can't, or fear to move, we ought to move on our own account. We may be denounced as presumptuous innovators if we do so; but at any rate we shall be consistent, for our very existence is an act of presumption, and our principles have throughout been an innovation.

A brief discussion on the two papers then ensued. The Rev. J. S. RUSSELL deprecated the attempt to make out too strong a case against the authorised version. The Rev. J. MILLER (of Newark) said he had advocated the revision of the Scriptures thirteen years ago, and he found that the advocacy of the subject in a country town did good instead of harm. The Rev. A. SCOTT thought that the popular dislike to any change in the exact words of our English translation was to a great extent due to the Bible Society, which had treated the marginal readings as if they were merely parts of the references, and not integral portions of the translations. The Rev. J. C. GEKIE thought the time had not come when materials were at hand for a thorough revision of the Old Testament. The Rev. J. HAYDON expressed himself in favour of a revision, but hoped the text of the present translation would be adhered to as much as possible. The Rev. PAXTON HOOD was opposed to any alteration or revision of the English Bible.

The Rev. J. BARTLETT read a paper on the "Dormant Power in our Churches."

The Rev. R. MACBETH (of Hammersmith), moved:—

That this assembly being convinced that there exists in the Congregational churches of England and Wales an immense amount of dormant power, capable, if aroused and directed into right channels, of accomplishing much greater results than any to which we have yet attained, earnestly recommends that the prayerful attention of the churches throughout the country should, in their several spheres of action, be

given to the drawing out and occupying of such power in the service of Him by whom it is committed to our trust.

He trusted the resolution would not only be agreed to but acted upon. The Rev. AMALAM CLARKE (of Stockport), seconded the motion, which was carried.

MADAGASCAR.

The Rev. J. KENNEDY (of Stepney), proposed—

That this Union has heard with much regret of the proposed appointment of a bishop of the Church of England in Madagascar who shall represent that Church at the capital; they regard such an appointment as an infringement of that healthy rule of Christian fellowship under which almost all Protestant Missionary Societies have agreed to abstain from introducing their operations into fields already occupied by other Christian workers. They heartily sympathise with the directors of the London Missionary Society in their objections to this threatened intrusion upon their mission, and trust that by persevering in their resistance to it they may prevent that injury which it cannot but do to the mission and the churches which God has so richly blessed.

He dwelt upon the unchristian spirit shown by the party which proposed to establish a bishopric in the capital. Upwards of two millions and a-half of the people were without religious instruction; but instead of seeking to win these to Christ, it was intended to send a bishop among the million and a-half whom the London Missionary Society had already enlightened in the principles of Christianity.

Votes of thanks to Mr. Harrison for his address, and to the readers of the various papers, and to the chairman for presiding, were adopted.

The CHAIRMAN thanked the assembly for the way in which they had sustained him in the chair during the sittings of the Union, and prayed that God would give them all the spirit of wisdom and of love to carry into effect what they had heard.

The proceedings concluded with the benediction.

The autumnal meeting will be held this year at Plymouth, and will commence October 10th.

SYSTEMATIC BENEFICENCE SOCIETY.—The annual public meeting of the members and friends of this society was held on Tuesday evening in Exeter Hall, under the chairmanship of Mr. George Williams, of St. Paul's-churchyard. Before the report was made by the Rev. Robert G. Cather, LL.D., the General Secretary, Mr. Williams, spoke of the pleasure and happiness he and his immediate friends derived from devoting a proportion of their worldly gains to the service of God and the poor. The report announced that the society was founded ten years ago to educate the people, through the press, the platform, the pulpit, and the professor's chair, upon their Christian duty to follow the example of the Jews and the old dispensations in giving regularly and cheerfully a tenth of their incomes at least for the advancement of religion and the promotion of charity. It had never sought to enrol recruits or extort pledges for the sake of subscriptions; and its expenditure of £1,200, a year had been borne by the 200 gentlemen who from the first had constituted the society. The principle it inculcated had been preached at its instances in numberless Established and Nonconformist churches, various publications, and at large public meetings held in most of the populous towns of the kingdom; and so successful had its teaching proved, that at the end of seven years it was thought it had completely accomplished its purpose. During the last three years it had added conferences to its modes of operation, and it had been resolved to wind up the individual responsibilities of the movement with thirty of these conferences, to be held in great centres, of which thirteen had already taken place. The meeting was addressed by the Bishop of Ripon, the Revs. Dr. Angus, J. Fleming, J. Ross, T. Trolston, Donald Fraser, E. E. Jenkins, Richard Roberts, and others, but no resolutions were submitted.

EVANGELICAL PROTESTANT DEACONESSES' INSTITUTE AND TRAINING HOSPITAL.—The first annual meeting of the governors of this institution was held on Saturday, at Tottenham House, Tottenham-green, under the presidency of Mr. S. Morley, M.P. The Deaconesses' Institute and Training Hospital is another among many examples of that revived spirit of religion and charity which has given birth to so many philanthropic enterprises. Its object is twofold—to open up a field for the exertions of ladies who are anxious to devote themselves to a life of active philanthropy, and to provide for the sick and poor trained and educated nurses. Institutions of a similar kind have already been established by Miss Sellon and Miss Nightingale; and, on the continent there are several establishments which are doing a noble work in providing a field for the energies of women who have both time and money, and in supplying the poor with qualified nurses. The training hospital at Tottenham owes its existence to the labour and zeal of Dr. Laseon, a physician practising in the district, and to the liberality of Mr. John Morley, of Clapton, who paid £4,000 for the house and grounds now occupied by the institute, and spent a further sum of £2,000 for the erection of wards. At the meeting on Saturday, which was held in a tent on the grounds, Mr. Samuel Morley, M.P., who has been almost as great a benefactor to the institution as his brother, presided. From the report of the council, it appeared that there were at present eighteen ladies serving without fee or reward as nursing sisters, and that during the past year thirty-five had gone out to attend patients at their own homes, and braved the dangers of fever and small-pox. During the same period 304 patients had been received into the institution, but the council regretted to say that out of fifty beds in the institution, thirty-five were unoccupied from want of means. Last year there was a deficiency of 230% in the income of the institution. The chairman, the Rev. M. Williams, Dr. May, Mr. G. Moore, Rev. T. Binney, and other gentlemen, addressed the meeting, and warmly advocated an increased liberality, in order to enable the hospital to fully realise the intentions of its founders.

RAGGED SCHOOL UNION.—On Wednesday evening the twenty-sixth annual meeting of the friends and supporters of this institution was held in Exeter Hall under the presidency of the Earl of Shaftesbury. There were also on the platform, Lord Lawrence, Lord Polwarth, Hon. A. Kinnaid, M.P., Mr. T. Chambers, M.P., Sir R. W. Carden, Colonel Becker, Baboo Keshub Chunder Sen, and the Revs. F. Tucker, S. Less Killick, W. H. Stanton, G. Stacey, and T. H. Wilson, several of whom took part in the proceedings. Mr. Gent, the Secretary, after announcing that he had received two subscriptions of 100*l.* each from Mr. Briscoe, M.P., and Mr. Robert Barnes, gave an outline of the report which refers to the loss the society had sustained in the deaths of Mr. W. J. Watts, late Secretary of the Lamb and Flag Ragged Schools, Mr. W. J. Maxwell, and Mr. Joseph Payne; and then dealt with the Education Bill, affirming that the committee had experienced no religious difficulty in these schools, which were open to all sects, and took the Bible for their basis. The number of adults and children attending the schools and meetings connected with them had been 40,000, but large as the number was, it did not comprehend all in the metropolis in need of the society's aid. Many additional schools and new or adopted rooms had been opened, and seventy-eight new operations undertaken. At the close of 1869 there were on the society's list 196 school-buildings, in which were conducted 247 Sunday-schools, with an average attendance of 29,778 scholars, 195 day-schools, with an average attendance of 23,052 scholars; and 217 evening-schools, with an average attendance of 9,179. Besides the voluntary teachers upwards of 434 paid masters and mistresses were employed, and 569 monitors, mostly selected from scholars. The receipts from the public for all the objects of the union amounted to 5,566*l.*, and the year's payments to 5,544*l.*, of which 4,437*l.* represented grants to schools. The earnings of the 368 boys composing the shoeblack brigade were 10,000*l.*, or an average of 10*s.* 3*d.* per week per boy. The noble chairman, in his address, mentioned that he had presided at all the twenty-six meetings, and had nothing now to say upon the movement. These schools had encountered no religious difficulty, and he hoped the audience would support that good man, Mr. Forster, in retaining the Bible in all our schools. Had it not been for a few bigwigs and some members of Parliament the startling proposition to exclude it by Act of Parliament would never have been heard of. Referring to the good effected by these schools he instanced the case of a criminal who began his career at ten years of age, was transported at seventeen, and hanged at thirty, the list of whose offences measured seven feet in length. Now if the ragged-schools had done no more than prevent only a dozen such cases the movement would have amply repaid itself.

CHRISTIAN VERNACULAR EDUCATION SOCIETY.—The twelfth annual meeting of the subscribers to this society was held on Wednesday in Willis's Rooms; the Earl of Shaftesbury in the chair. The annual report contained full particulars of the society's operations, which were classed under three heads—firstly, the establishment of institutions for the training of native teachers; secondly, the improvement of native schools in Bengal, 100 of these containing 5,000 children, all under the supervision of the society's agents; and thirdly, the publication of school books. The society has spent 20,000*l.* on these publications, which have been issued in all the principal languages of India, and are used in the various mission schools. The income for the year amounted to 9,105*l.*, and the expenditure to 8,580*l.*, leaving a balance in hand of 525*l.* Since the organization of the society it has issued 3,300,000 publications. The Bishop of London moved the adoption of the report. He said on reading it he felt convinced that though the society had only been able to do small things, still the principles of it were safe. Their operations did not interfere with or rival those of the great missionary societies. Their society acted rather as an auxiliary, and had entered on another work entirely its own. It took advantage of the small village schools spread abroad in India, supplying them with properly trained teachers, providing them with suitable books, and those teachers were better able to educate the children in secular instruction than the present teachers. They began a great work, which it was left for the missionary to complete. They could not hope to reach the hearts of the children unless they were taught to read in their own language, and in so great an empire as India he did not see why that should not be done. There would have been less business in Parliament, both last session and the present, had not the pernicious law of the Tudors prevented the Irish people from having their religious services and teaching in the language of the country. Christianity was not a national thing, and it was not necessary that the people of India should cease to speak in their own languages before they became Christians. When the children could read in their own language it would be a comparatively easy task to teach them to read in the English language. Bishop Ryan seconded the resolution. He considered the normal system of training native teachers which now existed in India with the aid of the books issued by that society would do far more to Christianise India than any other system which could be adopted. Mr. Harrington, of Bengal, supported the resolution. The Rev. John Murdoch, the society's agent in India, gave an interesting account of the system followed in educating the children in the native languages. He said the total amount received from the society's publications throughout India during the past year was 2,638*l.* 18*s.* 7*d.*, and the amount received from Government in aid of the society's schools was 2,661*l.* 15*s.* 6*d.* The resolution was

adopted. The chairman said the surest way of reaching the hearts of a people was to speak to them in their own vernacular.

Correspondence.

THE BURIALS BILL AS AMENDED BY THE SELECT COMMITTEE.

To the Editor of the Nonconformist.

SIR,—The Select Committee to whom the Burial Laws Amendment Bill was referred having completed their work, and the bill in its amended form having been published, I assume that your readers will be glad to have, in a brief and untechnical form, some information respecting the alterations which have been made in the measure.

Some of these are either unimportant, or may be stated without comment, viz.:

1. Twenty-four hours' notice of a funeral under the Act is to be given, instead of forty-eight; and, if the incumbent notifies that a change of hour is necessary, he must do it within eighteen, instead of twenty-four hours. In that case, three o'clock, instead of four, is the latest time he may fix between October 1 and April 1.

2. When no intimation of a change of hour has been received, the burial is to take place in accordance with the notice, "subject to reasonable variation of, or addition to, the minister, or other person or persons, therein named."

3. Whoever performs the service is to send a certificate to the incumbent, who is thereupon to enter the burial in the parish register. If there be no service, the person having charge of the funeral, with two other persons, is to certify the burial in like manner.

4. The clause providing for the repair of churchyards out of the poor-rates has been struck out.

The Committee have but slightly altered the provisions of the bill which relate to the performance of the service. They have expunged the words, "At any burial under this Act all persons shall have free access to the churchyard," as being, I suppose, unnecessary, and a little too suggestive of a mob. They have provided that all services under the Act "shall be religious services," which is no more than was originally intended; but they have not—as it was thought they might do—limited the right of officiating to ministers, but only provided that "no person shall officiate at any such religious service who is not a minister or member of some religious body having a registered place of worship." With this exception, there is, therefore, no restriction whatever in regard either to the kind of religious service to be performed, or the person who is to conduct it.

Up to this point the bill is substantially in the same shape as when it was introduced, and contains nothing likely to prevent its becoming a valuable and easily worked measure. The friends of the Establishment on the Select Committee appear, indeed, to have been anxious, not so much to alter the machinery of the bill, as to diminish as much as possible the number of churchyards in which it will come into practical operation, and I now proceed to describe the extent to which they have succeeded in effecting that object.

The Act is not, as, in fact, it was not intended, to apply to (1) cemeteries, containing both consecrated and unconsecrated ground, under the Burial Acts; (2) to churchyards in parishes having such cemeteries, (most of which are in fact closed); (3) to district churchyards provided entirely by private benefaction, within the last fifty years, whenever the donor, or his representative, shall, within three years from the passing of the Act, signify to the Home Secretary a desire for such exemption. But, in this last case, there must be in the original parish out of which the district was formed, and within two miles of the district churchyard, a graveyard available under the Act, or a cemetery having both consecrated and unconsecrated ground.

These exemptions apply to existing churchyards, and to them are added others, which are prospective. With the consent of the vestry and of the Home Secretary, additional graveyards may be provided by private benefaction, and they may be wholly, or in part, unconsecrated. These graveyards are to be vested in the overseers (a new principle); the vestry fixing the charges, subject to the Home Secretary's approval (a second new principle), and the fees forming a repair fund (a third new principle). In the consecrated part of these graveyards the incumbent will have authority, as regards graves and tombstones, and the vestry will have the like authority in the unconsecrated part.

These provisions are, in fact, an embodiment of the principles of the Burial Acts, and are intended, by a simple process, to provide new burial-grounds, which will render it unnecessary to throw open the churchyards. But the adoption of these provisions will be optional, as there must be a private benefactor, a consenting vestry, and an approving Home Secretary.

Further, the Act will not apply to "any burial-ground, consecrated, or unconsecrated, given after the passing of this Act for the express purpose of having burial services prepared therein, according to the rites of the Church of England, the Church of Rome, or any other denomination"—this being the first time, I believe, that the Church of England has been treated as one of the "all denominations" in a Parliamentary enactment.

Lastly—and to this I beg to call particular attention—all these restrictions are themselves restricted by the following important proviso:—

Provided, nevertheless, that nothing in this section contained shall be construed to exclude the burial under this Act in any churchyard or graveyard intended to be exempted from the operation thereof of any person whose husband or wife, parent or child, brother or sister, shall have been buried in such churchyard or graveyard, or who shall have any private vault or grave therein.

If I am asked—Is the bill improved or spoiled by the manipulation of the Select Committee? I reply—neither. As originally drawn, it asserted a principle, as well as sought to remove a grievance, and was simple, straightforward, and consistent. As altered, it removes, or seeks to remove, the grievance, but has little regard to principle, and is complex and inconsistent. It tries to reconcile the demands of Nonconformists with the narrowness, the caprices, or, if it be preferred, the conscientious scruples, of Episcopalians, and in doing so, leaves it somewhat in doubt to what extent the purpose of the bill will be frustrated.

Nevertheless, if the Conservative minority in the Commons, and the Conservative majority in the Lords, are willing to accept the measure in its new form, Dis-senters may, in my judgment, let it pass, with the conviction that they have gained much, at but a small expenditure of trouble, and that what is exceptional and contradictory in the new law will, before long, either prove inoperative, or be swept away by the advance of good sense and liberal feeling. So that the goal be reached, they can afford to be patient towards those who prefer devious pathways to the straight and broad highway.

Your obedient servant,

J. CARVELL WILLIAMS.

Serjeants'-inn, May 17th.

ECCLIESIASTICAL GRANTS IN INDIA.

To the Editor of the Nonconformist.

DEAR SIR,—I perceive in your issue of the 9th of March last, under the head of "Ecclesiastical Notes," a statement that the Government of India has consulted the Bishop of Calcutta and the Bengal Government with respect to a scheme for relieving the State of the charge for chaplains at the Presidency towns of some of the Mofussil stations.

That the Government is bound to provide for the spiritual wants of its soldiers as much as for their bodily health will, I presume, not be denied; and that the revenue should be chargeable with this, in the same manner as that of the medical service, will also be admitted; but that the civil branch of the Government, the emoluments of which are greater than any similar branch in any part of the world, should be exempt from the support of their ministers, and that at the expense of more than one hundred millions of people who have no sympathy whatever with the religion, appears to be, to say the least of it, an act of most palpable injustice, and if your statement is a fact, it is evident that the Government of India see it in this light; yet from a knowledge of the manner and intention with which like statements have been and are given to the public, it may be doubted as to whether the intention will ever reach beyond the mere expression of opinion; and possibly the Bishop of Calcutta, who it may be presumed possesses the same spirit which manifested itself so powerfully and unmistakably in the speeches of the Bishops in the House of Lords on the Irish Church question, will give to the Government of India most plausible reasons for a continuation of State support to the Church over which he exercises his authority.

That the natives are beginning to feel that they are unjustly taxed for the support of the Episcopalian Church is evident, and I send you a copy of the *Indian Daily News*, in which you will find an article from the *Indu Prokash*, a Bengalee paper—"The English Church in India."

This movement on the part of the natives has evidently aroused the Government of India, and the notice which you refer to has, it is believed, been given in order to stop, if possible, discussion on the subject, and will rest there unless pressure be exerted.

Yours, &c.,

N. W. MULLER.

Darjeeling, April 11, 1870.

GOLDEN-LANE MISSION.

To the Editor of the Nonconformist.

SIR,—Your readers are not unacquainted with the disinterested and successful labours of Mr. Orsman in the squalid district of Golden-lane. The benefits of his mission both religiously and socially have been so marked that even the daily press has been constrained to award an unstinted meed of praise. It will not be needful for me, therefore, to occupy your space by any detailed description of the agencies employed; I have only to ask whether those who have admired the worker, and given God glory for the work, are willing that it should suddenly cease.

The premises now occupied by Mr. Orsman, though becoming rather small for his growing requirements, would nevertheless have been made to suffice; but the landlord has resolved to convert them into a factory, and they must be vacated next month. The public services for worship, together with a great variety of

meetings through the week—Bible and educational classes, provide at clubs, &c.—obviously cannot be maintained in the open air. No accommodation, however, of any sort is to be found in this overcrowded district; and only one alternative is left—either to build or go away.

Happily a plot of land is at present for sale. The houses that once stood upon it having been condemned as uninhabitable have not been yet replaced, and there suitable buildings can be put up for about 700l. The land is of course expensive, and, exclusive of a mortgage of 500l. which can remain on it, will be not less than 900l. Mr. Morton Glover has promised his services as architect free of all charge, and proposes to erect a very plain structure, leaving the frontage in Golden-lane to be resold or let for houses. I have already received promises amounting to upwards of 100l., and confidently appeal on Mr. Orsman's behalf—or rather on behalf of the poor and benighted pariahs among whom he toils—for the needful remaining funds.

It would be a deep stain on our Christianity to suffer the withdrawal of healing and purifying influences from a region so grievously in need. We do well to meet the wants of the middle and more affluent classes by opening handsome places of worship having some fit relation to their homes. But it will not be well if we leave the very poor, the vagrant and criminal classes, like those that herd together by the Barbican, destitute of a roof under which they may meet to worship God without being made ashamed. The people crowd into the present place, and many have been reclaimed from vice and restored not only to virtue, but godliness. The amount of moral and spiritual good being done no statement can do justice to, and it cannot be that for lack of a few hundred pounds it is all to be abruptly terminated.

Reports of last year's operations, and any desired information, will be supplied on application. Contributions and promises may be sent to me at 10, Grange Villas, Upper Clapton, and will be promptly acknowledged.

T. VINCENT TYMMS.

Upper Clapton, May 10, 1870.

DR. CONQUEST'S BIBLE.

To the Editor of the Nonconformist.

SIR,—In these days, when the question is so freely discussed of the desirability or otherwise of a revised version of the Bible, it is very important that the people generally should be acquainted with the true nature of the question. There is a superstitious dread in the popular mind of meddling with the Bible as we have it in the present Authorised Version, and the only way of removing the prejudice is by showing, in as effectual a mode as possible, the desirability of a revised version.

Will you therefore permit me, through your columns, to offer to my ministerial brethren who desire a new version of the English Bible for the people, a suggestion which occurred to my own mind, and which I have practically carried out with satisfactory results? The amended version produced by the late Dr. Conquest is a noble monument of patient research, and contains the results of a great deal of the modern scholarship which has been brought to bear on the Scriptures, without a needless alteration of the old familiar language of the present Authorised Version. I have latterly read from Dr. Conquest's Bible in the pulpit, while the people have used the common version in the pews. I have found this plan serve a double purpose. It increases the interest of the congregation in the reading of the Scriptures, and, in the most conclusive manner, gives the people the opportunity of forming an opinion on the question of an amended version. By adopting this method I have been able to read some chapters appropriate to the sermon, which, through a single expression perhaps, I had never thought it desirable to read publicly out of the Authorised Version; and in those chapters, of course, the people have the most cogent reason to be convinced of the desirability of a revised edition.

Commending this plan to the consideration of your ministerial readers for what it is worth,

I am, Sir, yours truly,

F. H. WILLIAMS, Congregational Minister.
East Cowes, Isle of Wight.

P.S.—Some of your readers may be glad to know that Dr. Conquest's amended version of the Bible is published by Longmans. There are two editions, one in moderately large type at 8s., and another in small type at 5s.

The ex-Father Hyacinthe is at present in Munich, and has had an interview with M. Dollinger.

It is stated that Victor Hugo is about to write a novel, the hero of which is to be old John Brown, of emancipation celebrity.

Mr. S. P. Tregelles has nearly finished the fifth and concluding part of his elaborate critical and annotated New Testament in Greek.

Mrs. George Macdonald is preparing for publication a number of plays for young people, several of which have been duly tested by actual performance.

The Emperor of Russia has expressed, through Prince Gortschakoff, his thanks for a copy of Mr. Hepworth Dixon's work "Free Russia," which the author had presented to His Majesty.

Parliamentary Intelligence.

HOUSE OF LORDS.

On Thursday the Royal assent was given by commission to the Naturalisation Bill. On the report of the War Office Bill, Lord Northbrook intimated that it was not the intention of the Government to ask for a reversal of the vote on Lord Grey's amendment.—That the Surveyor-General, if a member of the other House, should not vacate his seat on appointment. The report was received, and their Lordships adjourned at twenty-five minutes to six.

On Friday the Ecclesiastical Patronage Transfer Bill and the War Office Bill were read a third time and passed. Earl De Grey, in answer to the Duke of Rutland, gave a categorical denial to the rumour that a portion of Kensington Gardens near the Albert Memorial is to be taken away, and a road made through the centre of the Gardens from north to south. He added, however, that some portion of Hyde Park might be added to Kensington Gardens. Their Lordships adjourned at half-past five o'clock.

On Monday Lord STRATHEDEN called attention to the question of appropriating a portion of the rates in boroughs for the support of existing schools, and of making education compulsory. He moved the first reading of an Education Bill, which, he said, was similar to that proposed by Lord Russell in 1863. Lord GRANVILLE said it would be more convenient to consider the further progress of the measure when the Government Bill came up from the other House. The bill was read a first time.

In reply to Lord Shaftesbury, the Bishop of Winchester stated that the final report of the Ritual Commission will shortly be presented.

The Marquis of SALISBURY brought in a bill, which was read a first time, to relieve churchwardens of obligation of paying certain charges formerly levied out of Church-rates. Their Lordships adjourned at 5.40.

HOUSE OF COMMONS.

BENEFICES BILL.

On Wednesday, Mr. CROSS moved the second reading of this bill. There was nothing further from his wish than to interfere with patronage as vested in the hands of laymen. He believed that lay patronage had been of essential service to the Church, as thereby a greater variety of tone and thought had been imported into the Church than would have been found in it if all the clergy had been appointed by ecclesiastical authorities. In early times persons who had manors in consideration of assigning lands for the endowment of the parish church were allowed the patronage of the living, and the patronage always went with the manor; but in later times they became separated, and the advowson became what was called engrossed. But from the earliest times there was always a distinction taken by lawyers as to the sale of the right of patronage and the sale of the exercise of that right. The right of patronage was a trust, and if a patron sold the exercise of the right he broke the trust, because he then presented a person to the living, not in the exercise of the trust, but for the private benefit of himself. That was a distinction which was drawn so early as the time of Elizabeth, though he was perfectly aware that the exercise of that right had been, and at the present moment was, the subject of sale; but he was sure the House would agree with him that it ought not to be legally the subject of sale. If the presentation to a living were to be legally the subject of sale, why not the presentation to a bishopric, or a scholarship, or anything else? And if they allowed a private individual to sell the next presentation, why not allow the bishop? It was impossible to distinguish between the one case and the other. It was an abuse which had been gradually growing up, and he trusted the House would agree to the second reading of this bill, which would put a stop to it. The bill would in the first place stop the sale of any presentation, but it was provided that the Act should not come into operation for some time, in order to enable persons to carry out any arrangements already entered into. Then there was a provision that it should not affect presentations which were the subject of family settlements, but this would last only a short time, as the provision extended only to existing family settlements.

Mr. BRERFORD HOPE, while sympathising with the object of the bill, looked at the question as one single chapter in a complex and elaborate book. He suggested that they might deal with the matter, not by prohibiting the sale of the next presentation, but by regulating it and carrying it out through the ecclesiastical authorities. At present patrons sometimes, when they designed the living for a person who was not ready to be presented to it, either presented some old toothless person, who would in all probability die by the time the living was wanted, or they presented some one from whom they took a bond under which he bound himself to resign when required. Now, he would make these bonds of resignation illegal, and he would enable the patron to execute a deed foregoing his right of patronage for, say ten years, and thereupon the bishop should have the power of nominating a curate for that time, the benefit to go to the Church at large.

The SOLICITOR-GENERAL, on the other hand, cordially supported the bill, as calculated to remove a great scandal in a sensible and reasonable way, and

also to strengthen the relations between the clergy and laity.

Dr. BALL and Mr. T. G. TALBOT also supported the bill, but Mr. STAPLETON thought it a very short step in the right direction, and Mr. H. PALMER was in favour of a more comprehensive regulation of lay patronage.

Mr. HENLEY could hardly distinguish between the evil, if evil there were, of selling the next presentation and selling the advowson. The bill, in his opinion, struck at the root of all private patronage, and he entertained serious doubt whether it would stop these transactions altogether, though it might complicate the difficulties which buyers and sellers would have to get over.

Mr. MONK took much the same view, though thinking the bill a step in the right direction, and Mr. DICKINSON gave notice that in committee he would endeavour to remove the disabilities at present imposed on Roman Catholic patrons.

Mr. HARDY pointed out, in reply to Mr. Henley, that the purchase of an advowson implied a continuous responsibility, while a next presentation was often bought for a merely temporary and accidental object. The bill might not do everything to remove the evil complained of, but it would do much; and he supported it warmly, not in the interest of patrons and clergy, but of the flock.

The bill was then read a second time.

For the next two hours the House was occupied with Mr. VANCE'S County Coroners (Ireland) Bill, which proposes, along with other minor changes, the payment of coroners by salaries instead of fees. It was opposed by the IRISH SECRETARY and the SOLICITOR-GENERAL for IRELAND, who promised to legislate on the subject next year, and ultimately it was thrown out on a division by 172 to 98.

Mr. COWPER-TEMPLE'S Suburban Commons Bill took up the remainder of the sitting. Its principle was not opposed, but Mr. J. LOWTHER took exception to several of its details, and on the strength of a bill having been brought in by the Government, moved its rejection. On the part of the Government, Mr. KNATCHBULL-HUGHES limited his support to the second reading, and refrained from committing himself further until the House had an opportunity of considering the Government Bill, which would make ample provision for preserving the rights of the public in all enclosures. The bill was then read a second time. Mr. COWPER-TEMPLE refused to refer the bill to a select committee, and Mr. LOWTHER insisting on taking a division, he was beaten by 133 to 77.

The House adjourned at ten minutes to six o'clock.

On Thursday Sir ROUNDELL PALMER postponed until that day week his motion in reference to the murders in Greece.

In replying to General FORSTER, who wished to know whether the threatened demonstration of French Republican sympathisers in Hyde-park would be permitted, Mr. BAUX took the opportunity of contradicting the rumour that the French Government has demanded the extradition of M. Florens or any other refugees. He hoped, therefore, that the demonstration would not happen; but if its promoters persevered, he promised to take every means for the preservation of the public peace. [The meeting, which was proposed for Sunday last, was happily abandoned.]

In reply to Mr. CORRIANCE, Mr. GLADSTONE promised to produce the Government amendments to the Education Bill before Whitsuntide.

IRISH LAND BILL.

The House then proceeded with the committee on the Irish Land Bill. In Clause 17 (restrictions on evictions of tenants) Dr. BALL carried an amendment, with the consent of the Government, but against the opposition of Mr. DOWNING and others, giving the court power, when it thinks fit, to suspend the general rule of the clause that no tenant shall be compelled to quit his holding until his compensation has been paid him. The next three clauses relate to the composition of the courts which are to settle all disputes, and they were under discussion for some time, but they were passed without amendment.

In Clause 19 Dr. BALL endeavoured unavailingly to throw on the Civil Bill Court Judges the duty of deciding matters of fact without a jury; but he was more successful with an amendment respecting the employment of a valuator as assessor to the judge. Sir ROUNDELL PALMER supported this amendment, and it was accepted by Mr. CHICHESTER FORTESCUE. The remaining procedure clauses were agreed to without any amendment of importance.

The next set of clauses relates to the powers of limited owners; and on Clause 24, which defines their powers to grant leases, there was a long string of amendments. Mr. CHICHESTER FORTESCUE, however, disposed of the majority of them by stating that the Government was alive to the expediency of legislating on the subject of leasing powers, but was unwilling to delay the progress of this measure by overloading it with these matters. At half-past ten Clause 27—the last of the occupation clauses—was agreed to, amid much cheering.

The committee then took up the second part of the bill, which relates to the sale of land to tenants. In Clause 28 the "Court" was substituted for the Commissioners of Public Works, as the medium for effecting sales and conveyances to the tenants. In a subsequent clause (37) it was proposed that the "Court" shall be the "Civil Bill Court," or the Landed Estates Court, according as may be prescribed by the rules made for carrying this part of the Act into effect. Dr. BALL, however, objected to entrusting these important functions to the Civil Bill Court, which had neither experience nor means

for inquiring into titles, recording titles, disposing of purchase money, &c. He was supported by Mr. Serjeant Sherlock, Mr. W. Gregory, Mr. Agar-Ellis, and others, and the Government, unable to resist this unanimity of opinion, gave way, and consented to exclude the Civil Bill Court from this part of the bill.

After agreeing to Clause 38, which concludes the second part of the bill, the committee was adjourned.

POOR RELIEF IN THE METROPOLIS.

The third reading of the Metropolitan Poor Relief Bill drew from Mr. Cross, Lord G. Cavendish, and Mr. Liddell a strong protest against the application of its principle to the country generally, which they contended would lead to a national poor-rate. On the part of the Government Mr. Goschen emphatically disclaimed all leaning towards a national rate, pointing out that the circumstances of the country required special legislation, and that the bill was but a complement of the Union Chargeability Act. The bill was then read a third time and passed.

THE ENFRANCHISEMENT OF WOMEN.

In proposing the rejection of the Women's Disabilities Bill, Mr. BOUVARIE declared that the measure, so far from conferring any advantage upon women, would inflict upon them a calamity and a curse, and that the great bulk of the women had the good sense to see that that would be its effect. For his own part he had not met one sensible woman who was in favour of the bill. Its adoption would, he maintained, lead necessarily to the admission of women into Parliament, or even to the ministry and the Episcopal bench, and, in fact, transform us into a nation of Amazons; and upon these and other grounds he besought the House not to rush in where angels would fear to tread. The motion to postpone the committee upon the bill for six months was seconded by Lord ELCHO, and supported by Lord GARLES and Mr. NEWBOLT, while Sir R. ANSTEWTH declared himself in favour of the measure, and characterised the arguments which had been adduced against it as unfounded and inconclusive. Mr. GLADSTONE did not enter at any length into the general considerations upon which the bill was recommended or opposed, but expressed his opinion that no evidence had been given of its necessity, and announced his intention to vote against going into committee. Mr. JACOB BRIGHT recommended his measure to the House as one which was necessary for the protection of women; and repeated the argument which he advanced upon the second reading—that until it was passed we could only have a sham, and not a real, household suffrage. When a division was taken the bill was rejected by a majority of 126—220 to 94.

The other business was rapidly disposed of, and the House adjourned at two o'clock.

On Friday, Mr. CANDLISH gave notice that in committee on the Ballot Bill, he would move that the votes at municipal as well as Parliamentary elections be taken by ballot. (Cheers.)

Mr. KNATCHBULL-HUGGESSAN, in answer to Mr. R. Smith, said it would be necessary to legislate this year to amend various defects and mistakes in the Habitual Criminals Act consequent on the haste with which it was passed last year.

In reply to Mr. HOLMS, Mr. GLADSTONE said that the Government would introduce their scheme for the preservation of Epping Forest during the present session.

THE HOUSELESS POOR.

Dr. BREWER called attention to the unsatisfactory working of the regulations for the treatment of the homeless poor. Fortifying his conclusions by a long historical retrospect of our vagrant laws, and by copious quotations from contemporary statistics, he passed a severe judgment on the practice of giving relief indiscriminately to impostors and genuine poor, which, he contended, encouraged and increased the criminal classes, and he concluded by moving a resolution that vagrants applying for shelter and food be put under the protection, regulation, and management of the police.

Mr. BROMLEY-DAVENPORT seconded the resolution, and, despairing of producing much effect on the matured vagrant, urged the importance of promoting the education of juvenile vagrants.

After a long debate, Mr. GOSCHEN assured the House that the Home Office and the Poor Law Board had seriously considered this matter, but they could do little to suppress vagrancy unless the public assisted them by refraining from giving indiscriminate alms. The statistics, he observed, were greatly exaggerated, for there were not more than 1,200 vagrants in London, and between 6,000 and 7,000 in the whole country. The cost in London he put at about one-sixteenth of a penny of the rates, but the pecuniary mischief was not the worst result, as the vagrant was usually the breeder of the permanent vagrant. Mr. Goschen gave some amusing details of the manners and customs of the metropolitan and provincial tramp, and as a means of checking vagrancy he suggested that the definition of "rogue and vagabond" should be extended, and that the guardians should have the power of detaining and putting to work habitual "casuals." This he preferred to transferring them to the police, which he showed would be enormously expensive, and would not secure as much discrimination as the present system of relief, because the policeman as a rule was a much easier person to deal with than the relieving officer.

Dr. BREWER ultimately withdrew his motion.

MR. BARRY AND THE HOUSES OF PARLIAMENT.

The dismissal of Mr. Barry from his employment as architect of the Houses of Parliament was then

brought before the House by Mr. COWPER-TEMPLE, who, as responsible for the original appointment, narrated the circumstances which had led to it, and warmly eulogised his services in that capacity, pointing out that for the last ten years his average remuneration had not exceeded 300*l.* a year. Mr. AYTON defended himself at great length, and a lengthened debate followed, in which Mr. B. Hope, Mr. Osborne (who put in a few words on behalf of the "British taxpayer," round whose neck the "family architect" had been hung too long, reminded the House of the "profligate expenditure" on the Palace of Westminster under the system, and spoke of Mr. Aytton as the "noble savage" who had protected the public), Lord J. Manners, Sir W. Tite, Mr. Lowe, Mr. Alderman Lawrence, and Mr. Walter took part.

Mr. GLADSTONE warned the House that to pass a motion of this sort would seriously hamper the Government in its attempts to force economy on the Departments. With regard to the drawings, Mr. Gladstone said he was astounded at the contention of the architects, and he criticised the language of the motion, asserting that it was contrary to the facts. Mr. Barry had never held any office. It was wrong, too, in this, that the employment of Mr. Barry had not been discontinued with regard to works in progress, nor had there been an announcement that his employment would necessarily be discontinued for the future. All that the Government had done was to place the Houses of Parliament in the same position as other public buildings.

Mr. COWPER-TEMPLE not being able to obtain from Mr. Gladstone an assurance that Mr. Barry would be employed on the works for which he had made the contracts, pressed the motion to a division. The result was its rejection by a majority of 48—152 to 109.

The other orders were disposed of, and the House adjourned at ten minutes to two o'clock.

In reply to Lord Eustace Cecil, the HOME SECRETARY said that since the 1st of November there had been sixteen burglaries in the western parishes of the metropolis, for which four persons had been apprehended, and three committed. Early last quarter a body of detectives had been set apart for the detection of burglaries, and twelve persons had been apprehended and convicted of attempts at burglary, besides many other robberies which had been prevented. He pointed out the great difficulty of proof in this class of crime, although the police felt certain of the parties, from the impossibility of identifying them and tracing the property stolen.

Mr. GLADSTONE, in reply to a question from Mr. Harcourt, said that the Government was not cognisant of the Commissioners on Primary Education in Ireland having reported against mixed education, but probably their report would be on the table by the second week in June, when he hoped the Committee on the Education Bill would be resumed.

Mr. GRANT DUFF was not able to hold out any hope that he shall be able to make the annual statement upon the subject of Indian finance until nearly the close of the session; but the HOME SECRETARY renewed his promise to bring in a bill to consolidate the law relating to cabs.

Mr. GLADSTONE fixed the second reading of the University Tests Bill for Monday next, when he hopes to make it the first order of the day.

IRISH LAND BILL.

The Committee on the Irish Land Bill then proceeded with the third part of the bill—the advances to be made by and the powers of the Board. The important clause (41), which regulates the advances to tenants for purchase of holdings, was for some time under discussion, and it was amended with the assent of the Government; so that the amount to be advanced is not to exceed two-thirds of the price of the holding, and the repayment to be by an annuity of 5*l.* for every 100*l.* advanced, lasting thirty-five years. On the question that the clause stand part of the bill, Sir G. JANKINSON insisted on marking his disapproval of its principle by pressing a division, but it was carried by 114 to 27.

The remaining clauses of the bill were disposed of in a very thin House without much opposition, and just before half-past ten o'clock the last clause (68) was ordered to stand part of the bill.

The new clauses were then brought up, and the first of these was a clause in substitution for Clause 2, which provides for the equalisation of customs outside of Ulster, and it was agreed to without observation.

Mr. CHICHESTER FORTESCUE also brought up a clause providing that where a tenant has received permission to obtain satisfaction from an incoming tenant he shall not be entitled to compensation under Section 3, but a short discussion convinced him that it was unnecessary, and he did not press it.

Mr. KAVANAGH proposed a scheme to deprive yearly tenants assigning their interests without the consent of landlords of the right to transmit a claim for compensation, but on a division it was negatived by 192 to 120.

Mr. BAGWELL moved a clause conferring on every tenant the right to a lease for twenty-one years, renewable for ever; but it met with no support, and was summarily negatived. At this point the Chairman was ordered to report progress, and the next sitting of the committee was fixed for Thursday.

On the second reading of the Army Enlistment Bill a short debate arose, Colonel BARTHELOT objecting to the new terms of service as being too short, while Sir H. VERNY thought the shortening of the term the readiest mode of attracting a better class of men into the army. Lord GARLES and Major WALKER

also made some observations, and Mr. CARDWELL briefly replied, promising to deal with all objections in committee, and ultimately the bill was read a second time.

The Gas and Water Facilities Bill passed through committee, and several other bills were forwarded a stage.

The House adjourned at a quarter to two o'clock.

UNIVERSITY OF LONDON.

The magnificent building which has been erected by the Government in Burlington Gardens for the University of London, was on Wednesday inaugurated with all the pomp of State and learning by Her Majesty the Queen, amid a blaze of fashionable beauty, and an imposing array of academic distinction. Her Majesty was received at the entrance of the building by Earl Granville (chancellor of the University, Mr. Grote (vice-chancellor), Mr. Lowe (the representative of the University in Parliament), Dr. Storror (the chairman of Convocation), and many members of the Senate, and others. The Queen was attired in simple mourning, and the Prince of Wales wore his military uniform. Having taken her position on the dais, with the Prince of Wales on her right and the two Princesses on her left, Earl Granville read the address to Her Majesty, who remained standing. She bowed graciously, received the address, which she gave to Mr. Bruce, who handing the reply to Her Majesty, she presented it to the Noble Chancellor without reading it. The Queen then briefly said, "I declare this building open," which was followed by a flourish of trumpets. Three hearty cheers were then given for Her Majesty, which she very graciously acknowledged, and the Princess of Wales had the same compliment paid to her, to which she also gracefully responded, the Queen leading her forward by the hand as she did so. Cheers were also given for the Prince of Wales, and the Royal party then withdrew, bowing to the company and the graduates as they retired. Cheers for Mr. Gladstone, Mr. Disraeli, and others followed, and as soon as Her Majesty and suite had left the building the assembly broke up, Mr. Disraeli being first to set the example of retiring. He was again cheered, as was also Mr. Gladstone and other distinguished guests as they went out. Her Majesty's visit to the building did not occupy more than a quarter of an hour.

The following is a list of the candidates who have passed the recent general examination for women:—Honours Division.—Mary Deborah Albright, private tuition; Emma Mabel Case, private study; Laura Gertrude Eaton, Ladies' College, Cheltenham; Jane Ellen Harrison, Ladies' College, Cheltenham; Emma Kate Woodward, North London Collegiate School for Ladies. First Division.—Mary Anne Belcher, Hillersdon House, and Ladies' College, Cheltenham; Katharine Margaret Cadwallader, Ladies' College, Cheltenham; Margaret Jane Nimmo, Bedford College; Sarah Sophia Purton, Ladies' College, Cheltenham.

THE PROSPECTS OF FREE TRADE IN AMERICA.

People are beginning to talk very confidently of the speedy triumph of free trade principles in America. A conspicuous fact—the slowness with which a new Tariff Bill in the Protectionist interest is being passed through Congress, and the success obtained in reducing the proposed rates on important articles—has made people aware that protection in America is not wholly unresisted. Coincident with this fact come a great many reports that American opinion is changing fast, which naturally find easy credit here, because we are accustomed to think the fallacy of protection self-evident. But it would be unsafe to rush to the conclusion that the victory of free trade is both sure and at hand. We must not forget the great strength of protection in America. Men are naturally Protectionists, thinking first of their interest as producers, so that the notion of protection by which a weak producer is enabled to get a better price is instinctive. And in America the instinctive view is unusually strong. But we believe it may be said with truth that there is a considerable change in America with respect to the question of free trade. American opinion is not what it was a few months since, and there are many reasons which make it probable that the natural feeling in favour of protection is shaken. We may retain doubts of the extent of the change, or the speediness of the free-trade triumph, but American Protectionists are certainly less secure. First, as to the fact of change, the opposition to the Tariff Bill is really a most convincing sign. No previous tariff concocted by the Protectionist party has met with such strenuous opposition. Both in the Senate and the House of Representatives vital parts of the tariff have been passed by narrow majorities, so narrow that but for the rigid party discipline of America they could not be considered working majorities; and in spite of all resistance the Protectionists are forced to submit to unwelcome amendments. This has been prominently the case in regard to iron, although the duties still left by the amendments actually carried appear in this country most extravagant. Another sign of movement is the reception of President Grant's recent message on American shipping. Although a logical development of Protectionist ideas, his proposal of high subsidies to shipowners and bounties to shipbuilders did not take. And why? Partly perhaps because General Grant's opinions on such matters

have lost authority, but partly too because the protection wanted was more than the public would bear in their present temper. There is thus no doubt of the change, and we pass on to the causes which account for it, which may throw some light on its probable continuance and the increase of its influence. It appears to us that there are quite sufficient circumstances to account for the enlightenment of Americans, notwithstanding their Protectionist tendencies; and that some of these have been brought home to them lately with no little force. First of all the depression of industry, which has been more felt lately owing to the general fall of prices, discredits the protective system. A second point is that a connection is clearly traceable between certain facts of the depression and parts of the protective system. Disguise things as they may, Americans must see that dear iron and timber are the cause of their not having ships, and, that they have dear iron and timber because they choose to make them dear. A third reason for discontent is the low prices which now rule for the farming produce of the Americans. A fourth reason why it is probable that free trade opinions make some way is the division among the protected interests themselves. The mutual arrangements, like those between the wool grower and wool manufacturer when the tariff was increased, by which it was hoped that the manufacturer would be protected against rivals abroad and the grower be compensated by an exclusive market for his raw material, are not so practicable as before. Experience has shown that such arrangements are apt to be disappointing, and there is greater suspicion and jealousy among the interests. Hence the promoter of the Tariff Bill complains of want of support. Such are a few of the facts which dispose us to attach some credit to the reports of the progress of free trade. Possibly the protection has been rapacious and blundering beyond precedent, but from whatever cause the usual evils of the system have not delayed their appearance. And there is the more reason for watching the movement, because the causes we have pointed out are not likely to cease.—*Economist*.

SHOCKING TRAGEDY AT CHELSEA.

A terrible double murder has been perpetrated in this metropolitan district, the chief features of which are thus sketched by the *Echo*. At No. 15 in Paulton's-square has resided for some years the Rev. Elias James Huelin, formerly minister of a French Protestant church, and a member of the Royal College of Preceptors. Mr. Huelin's house in Paulton's-square was managed by his housekeeper, Mrs. Ann Goss, a woman of about forty years of age. The occasional assistance of a charwoman seems to have been all the further service required in the house. All these details, so simple and familiar to our English life, and which, with mere change of names, might be applied to so many scores of families amongst us, suddenly lead up, in this case, to a very chain of crime, such as the annals of no robber's den can surpass for horror. Near Paulton's-square runs the long thoroughfare of Marlborough-road, connecting Chelsea with the main artery of the Fulham-road, which it meets at the well-known omnibus station, the Admiral Keppel. A van proprietor, Mr. Henry Piper, having his premises in Marlborough-road, received a visit there on Wednesday evening last from a man who requested him to convey some goods at once from Paulton's-square to Fulham-road. The demand was made rather late in the evening, and Piper naturally wanted to know what he was to have for his trouble. The man, however, quieted him by saying, "Make your charge, I'll pay you." Mr. Piper went to Paulton's-square after nine o'clock. Mrs. Middleton, the charwoman, he says, opened the door to him. After a few minutes, the man Miller returned, and at once led Piper down into the kitchen, and pointed to a large box, which he said he wished him to remove. There was no question now, as at first, of "some goods." This box alone was the object for the transport of which the van had been ordered. By one of those fatalities which so constantly overtake criminals, the cording of the horrid case had been imperfectly fastened, and Piper stooped down to adjust it, saying, as he saw Miller was perplexed, "Give me the cord, I'll fasten the box." Passing the cord round the box, and putting his hand under it so as to lift one end upon his knee, he found his hand get wet, and on looking at it discovered that it was wet with blood. He at once asked, "What does this mean? What does blood do here?" The revelation of some shocking crime was instantaneous. Miller became greatly confused, pulled off his coat, and tried to wipe up the blood, while a young woman present, of "respectable appearance, with a hat and black feather," ran upstairs, and was followed by Miller. Piper courageously, and with great public spirit, followed them, and eventually succeeded, after a chase, in lodging Miller in the hands of a policeman. The young woman escaped, and has only been identified by Piper as the same who came in a cab with Miller to Marlborough-road to order the van. Police-sergeant Large, shortly afterwards breaking open the box with a poker, disclosed the body of the housekeeper, Mrs. Goss. She had been apparently dead for about twenty-four hours, and the cause of death was manifestly strangulation by a rope, very ingeniously tied round her neck. This rope was from the same piece as that with which the box was corded, and was so tightly tied that the blood which led to the discovery had oozed from the victim's mouth.

Yet this is but half the crime. Mr. Huelin had another house, 26, Wellington-square, Chelsea, at which Miller was at work as a plasterer. On examining

beneath the floor of its kitchen, a battered hat was found, stained with blood, and Mr. Huelin's nephew has identified it as a part of the property of the missing gentleman, some of whose clothes and title-deeds have also been found on the person of Miller. Yesterday, in accordance with the general expectation, the body of Mr. Huelin also was discovered. Death having been caused by a wound on the head and strangulation, the body had been thrown, head downwards, into a hole in the garden, and hastily covered up. The evidence at the inquest of a painter named James Smith seems to throw the chief light yet obtained on the motive of the crime; both Mr. Huelin and his housekeeper having happened to betray the possession of a considerable quantity of money in the presence of Smith and Miller. The latter, according to Smith's statement, made the observation, "Jem, he's got a nice little lump there. I should like to get him down stairs and settle him, and get what he's got and then cut for America." And again—"Jem, she's got a tidy lump, hasn't she? I should like to get it and go to America." Whether the wish was in the event father to the deed, it remains for the proper tribunals to decide.

The inquest on the body of the Rev. Mr. Huelin, who was found murdered in Wellington-square, Chelsea, was opened on Monday by Dr. Diplock, and the adjourned inquest on the body of Mrs. Goss, the housekeeper, was subsequently resumed. A good deal of evidence was given, but nothing which adds materially to the facts already published. Mr. Huelin's hat, it was stated, appeared to have been struck in such a manner as to indicate that a sharp blow had been given to the wearer from behind. Mrs. Middleton, the woman who, with her daughter, had been put in possession of the house in Paulton's-square by the prisoner under the guise of a foreigner, said that, though she had no doubt now that the prisoner and the "French foreigner" were one and the same, yet so well was the disguise assumed that she was deceived. The carman Piper also stated that when Miller called for a van on Wednesday night he was dressed and spoke as a foreigner, but when he (Piper) detected the blood, and refused to let the prisoner escape, Miller stamped, and spoke with a broad Scotch accent. The inquest in the case of the Rev. Mr. Huelin was adjourned, and in the case of Mrs. Goss a verdict of "Wilful murder" against Miller was returned. The jury appended to their verdict an expression of opinion that the witness Piper deserved to be rewarded by the county magistrates.

Postscript.

Wednesday, May 18th, 1870.

PEACE SOCIETY.

The fifty-fourth annual meeting of this society was held last evening in Finsbury Chapel; Mr. J. W. Pease in the chair. The chapel, including the galleries, was densely crowded. On the platform were Mr. H. Richard, M.P., Mr. Alfred Illingworth, M.P., the Rev. Hugh Stowell Brown, Baboo Keshub Chunder Sen, Mr. Elihu Burritt, Mr. H. Pease, Mr. Fred. Passy (deputation from the French League of Peace), &c.

Mr. H. RICHARD, M.P., secretary, gave a résumé of the proceedings of the society during the past year as embodied in the annual report. This document states that the work of the society during the past year may be classed under two general divisions, the one relating to home and the other to foreign operations. At home, three lecturers have been engaged during the greater part of the year in holding meetings and delivering lectures in various parts of this country—Mr. William Stokes in the North, Mr. Arthur O'Neill in the Midland Counties, and Mr. W. H. Bonner in the West, the latter gentleman having died rather suddenly while engaged in the work of the society in Devonshire. Altogether there have been upwards of 260 meetings and lectures during the year, in which the various aspects of the peace question, religious, moral, economical, and political, have been presented to many thousands of our countrymen. The society's periodical, the *Herald of Peace*, has had a wider circulation than at any former period, especially on the Continent of Europe. A large number of pamphlets, tracts, and other publications have also been issued and circulated. But the most important use of the press has been in the form of paragraphs furnished to newspapers, and other periodical organs in this country, containing facts, statistics, and arguments bearing upon the question of peace and war. The committee know of more than 250 papers which have from time to time given insertion to these paragraphs, beside probably a considerable number of others which have not come within their knowledge, thus bringing the subject in its various aspects before the attention, it may be fairly presumed, of some millions of readers. For the valuable aid thus rendered to them in the diffusion of peace sentiments the committee return to the editors of these journals the cordial expression of their gratitude. On the continent the society has also been at work. By the request of the committee, the secretary, in the course of last autumn, visited several of the

leading capitals of Europe, including Paris, Brussels, the Hague, Berlin, Munich, Vienna, and Florence, with a view especially to confer with members of the various Legislatures of Europe as to the expediency of bringing forward in those assemblies a proposal in favour of mutual and simultaneous disarmament. The suggestion was received with great favour, and, since then, a motion for European disarmament has been introduced in the Representative Chambers of Prussia, Saxony, and Austria, while the question of the armaments has, in other forms, been also brought before the Assemblies of Belgium, Bavaria, and Wurtemberg. A similar motion would have been submitted to the French Legislative Body, but for the peculiar political circumstances through which France has been passing during the last six months. It was intimated, also, that a much-respected member of the House of Commons is expected, during the course of the present session, to bring the same question before the British Parliament. Many of the society's publications have been circulated on the continent, and have been made use of by the journals of several countries, such as those of France, Bavaria, Saxony, Holland, Spain, &c. The committee have also sent copies of Laroque's important work, *De la Guerre et des Armées Permanentes*, to at least eighty members of legislatures and editors of periodicals, in various countries of Europe. In allusion to France, Mr. Richard stated that a desire for general disarmament had largely taken possession of the public mind; and that at the late election all the Liberal candidates found it necessary to inscribe on their programme either a reduction of military expenditure or the total abolition of standing armies, and to demand that the question of peace or war should be transferred from the Executive to the national representatives. If the subject had not been brought before the Legislative body, it was owing to the exceptional circumstances through which France had been passing during the last six months. Mr. Richard then read the concluding words of the report, which expressed confidence in the ultimate success of peace principles, notwithstanding the formidable obstacles to be overcome, and cited the words of Lord Palmerston, "Opinions are stronger than armies. Opinions, if they are founded on truth and justice, will in the end prevail against bayonets and infantry, the fire of artillery, and the charges of cavalry."

The CHAIRMAN said he was sure that he had been placed in the position he occupied as a mark of respect to his father, the president of the society—(applause)—and he felt the compliment keenly on that account. At the same time he knew that he should receive general sympathy when he stated that he feared that the voice which had been so often heard on that and kindred subjects was never likely to be heard in public again. But he trusted that his life would long be spared to his family and his friends. (Applause.) He regarded the annual meetings held in London at this period of the year as stock-takings of the various institutions which were doing so vast an amount of good in the country. The report just read was a convincing proof that the Peace Society, though one of the smaller bodies, had not been an idle one, and that its secretary was a most meritorious and painstaking officer. (Applause.) What were the signs which encouraged them in looking forward to the future? It was certainly a sign that peace principles were esteemed in the Principality of Wales when they turned aside so honourable a representative as Mr. Bruce from Merthyr Tydvil and selected Mr. Richard. Another sign of the extension of peace principles was the conduct of the United States, whose people, though keenly sensible of the loss that they had suffered by the Alabama, had almost forgotten and forgiven the grudge they owed this country. At any rate, if they could not have their own way about it they had kept quiet, and thus set to the countries of Europe a most glorious example. The allusion to the friendly relations in which England was with foreign countries in Her Majesty's speech at the opening of Parliament was another source of delight to those who longed for peace throughout the world. It was a declaration of the policy of the strongest Ministry that this country had ever known, and it showed that at any rate this country was anxious to preserve the peace of Europe and to settle disputes by arbitration rather than by the old-fashioned method of war. In the debate in the House of Commons on the French Treaty the greatest stress was laid by both sides of the House on the effect of that treaty in bringing about the most cordial relations between England and France. Another ground for congratulation was the withdrawal of British troops from the colonies. It seemed absurd to send out little parcels of troops to maintain the national greatness and honour of England. The colonies were now left to the honour of the people and the nations of the world, and in that honour he believed they had ample protection. (Hear, hear.) Another item in his stock-taking was the address of Sir William Armstrong at Newcastle last autumn, in which a strong hope was expressed that the time was hastening when the civilised nations would abandon the arbitrament of arms and settle their differences by rational and peaceable methods. The arguments for this policy had certainly not been weakened by our experience of war. We had recently entered into a little war, and it was said that it would cost the country 8,500,000*l.*, but the taxpayers were told the other day that they had to pay 8,800,000*l.* for bringing fifteen or sixteen men from Abyssinia. He did not blame any Government for the war, but he blamed

the people for allowing such an expenditure. He believed that any contractor in London would have brought those men home for one tithe of the amount. (Cheers and laughter.) In 1854 we spent on the army and navy 16,300,000*l.* He would say nothing as to the Crimean War, for they all knew how expensive a business it was, and how little credit the country got out of it. In 1865 the expenditure was 25,000,000*l.*, and it had been about the same in subsequent years till the late reduction took place, and even now it was 6,000,000*l.* more than it was in 1854. He was very thankful to the Government for a reduction of 5,000,000*l.* in two years; but he thought 8,000,000*l.* or 10,000,000*l.* might yet be taken off with advantage. (Hear, hear.) In a very instructive volume lately published in France, a careful estimate (compiled from authentic documents) was made of the cost in lives of recent European wars. The Crimean war was stated to have cost 784,900 lives; the war in Italy in 1857, 45,000; in Schleswig-Holstein, 3,500; the American war, 800,000; the Prussian war, 45,000; Mexico and China, 65,000, making a total, between 1853 to 1866, of 1,750,000 lives; and those were men in the prime of life, men who ought to have been useful and productive citizens. And besides all these, there were the maimed, the halt, and the blind who were scattered over all the nations of Europe. Such were the effects of thirteen years' war in the nineteenth century. These were things which the Peace Society had been endeavouring to bring before the people of Europe and of the world, showing them that the expenditure was not only a large but an immoral one, keeping at variance nations that ought to be dwelling in peace. In a work by Mr. Stokes, it was stated that in Prussia twenty-six per cent. of the yearly income was spent on the war forces, seventeen per cent. on the debt, and fifty-seven per cent. on the other departments of the State. In Austria twenty-nine per cent. was spent on the war forces; in France, twenty-six per cent.; and in Great Britain, forty-three per cent. With regard to the English debt we could only get rid of that by paying it, and it was no use to cry over spilt milk; but we should take care not to hand down any similar burden to our successors. The civil expenditure could not and ought not to be cut down. The tendency of the local rates was to increase year by year, but these were for better lighting, drainage, and other purposes essential to the well-being of the community; and additional taxation must necessarily arise from the general demand throughout the country for a national system of education. So that if the people wanted a diminished taxation, they must cut down the only item of expenditure which they could reduce with propriety—the expenditure on the army and navy. (Applause.) He would not touch on the higher attributes of the Peace Society; but he would commend the society to all who aspired to be statesmen or political reformers, as promoting those views in which the happiness of mankind must consist. (Applause.)

The Rev. HUGH STOWELL BROWN proposed the following resolution:—

That this meeting rejoices to know that a strong conviction of the folly, iniquity, and unchristian character of war is spreading widely among the populations of Europe, and earnestly invokes the aid of all instructors of youth, conductors of the public press, and ministers of religion to extend and deepen so salutary a settlement.

The conviction, he said, of the folly and the unchristian character of war was firmly established in the minds of all the members and friends of the Peace Society, and they heartily rejoiced in every sign of the growth of the conviction amongst the populations of Europe. Among these signs were the expressions of opinion on the part of the working men in Berlin, Paris, and other great cities of Europe. Statesmen were beginning to open their eyes and to see that the question was pre-eminently a working man's question, and not a question merely for kings and cabinets. It was the working men who were chiefly burdened with taxation, whose blood was chiefly shed, and whose sisters and daughters chiefly were demoralised and ruined by large standing armies. He did not know that British workmen had expressed themselves after the manner of their brethren in France and Germany; if not, it was because of their lamentably defective education. English workmen needed to be informed upon these matters; and he believed if every man and woman in England were thoroughly posted up in all the facts of the case, such a repugnance to war would be aroused throughout the length and breadth of the land as would soon, with irresistible force, demand and obtain much of what the Peace Society had so laboriously striven to bring about. (Applause.) The resolution invoked the aid of instructors of youth in reference to the peace question, and they could render great service in the matter. The histories in common use in schools when he was a boy were nothing but histories of all the wars in which England had been engaged from the time of Alfred downwards. In those detestable books scarcely anything was considered worth mentioning except the naval and military history of the country. William the Conqueror and Henry V. were glorious fellows; and so was Cromwell—but only as a successful soldier. As for philosophers, men of science, and theologians, they were thrown entirely into the shade, and not a single sentence was contained in those books condemnatory of war. Of course, war must have its place in the teaching of history, but since there was so much to be taught, it ought not to occupy so prominent a position. Let men learn as much about Stephenson as they did about the Duke of Wellington; as much about Sir Isaac Newton as about Marlborough; and if they were to study

the life of Cromwell, let them be presented with the better side of his character. (Hear, hear.) Sunday-school teachers especially should endeavour to raise up in the mind of the young sentiments thoroughly favourable to the principles of peace. In leading their pupils through the historical books of the Old Testament they would have to take them through many a record of battle and bloodshed; but the opportunity was then presented of setting forth in glorious contrast the teaching, the life and principles of Christ and His kingdom as those alone which ought to regulate the spirit and conduct of His disciples. If in the teaching of Christ the teacher had authority to condemn theft, lying, disobedience to parents, he had equal authority in all that Jesus said and did for condemning war, defensive as well as offensive. (Applause.) Much might be done in the right direction by the various young men's associations throughout the country; and the Peace Society had endeavoured to influence those associations by sending them topics of discussion bearing on the peace question, and suggesting that they should be taken into consideration. With regard to the aid of the press, much no doubt depended upon it. It was gratifying to find war vigorously denounced in the press; but he wished that the trumpet gave a more certain sound, and would not be so ready, after peaceful declarations, to assume a warlike tone. Ministers of religion could do much to extend the conviction of the iniquity and un-Christian character of war. The pulpit had not altogether escaped the contagion of the war spirit. Formerly ministers of religion on both sides did much to stimulate and urge the people to war. Sydney Smith preached a sermon upon invasion, and, with a certain sense of propriety, he took his text from the Apocrypha. In his peroration he said, "We ask first for victory; and if that cannot be we implore death." That might have been a very fine sentiment if the speaker had been a soldier; but, since he was safe in his country parsonage, it was tall talk, "buncombe" in the pulpit. (Laughter.) Robert Hall, too, preached a sermon in apprehension of the arrival of Bonaparte, and he informed the British volunteers, who formed part of his audience, that when the victorious heroes and patriots of antiquity went up to heaven their mantle fell upon them, and much more to the same effect. More recently, during the time of the American struggle, there were ministers of various denominations who spoke in a similar strain, making the pulpit or the church something like a recruiting office. He greatly feared that ministers of religion had not manifested that amount of sympathy with the Peace Society that might have been expected of them. He was often ashamed of the order to which he belonged and ashamed of himself, for they ought to be in the foreground in the peace question. The grand work of every Christian minister was not to teach Calvinism or Unitarianism or Protestantism, but to teach men to be Christ-like in truthfulness, in purity, in temperance, in humility, in gentleness, in self-sacrifice, in patient endurance of wrong, in love to all whether friends or foes. No sectarian differences need come in between them when speaking of such a matter, and endeavouring to bring about among men a universal and a complete conformity to Christ. (Applause.)

M. PASSY (a deputation from the French League of Peace), then addressed the meeting in support of the resolution, speaking partly in English and partly in French. He said he was the representative of a considerable number of peacemakers in France and Europe, and as such desired to offer his fraternal salutations to his fellow-labourers in this country—a country which he had just begun to understand, to love and admire. The love of military glory had, he said, received a great blow in France; the martial spirit had completely changed; and no Government now dared take upon itself the responsibility of giving the signal for war. Twenty years ago Bastiat wrote to Cobden suggesting a general reduction of armies, and Cobden replied that national and military pride in England was a plant of such a character that it could not be at once uprooted, and he suggested that the object would be best accomplished by the peaceful influences of free trade and familiar intercourse. This question of national disarmament was one of the great questions of the day; and he believed the nations were now more than ever disposed to carry it out in earnest. (Applause.)

BABOO KESHUB CHUNDER SEN: Ladies and gentlemen, it affords to me great pleasure to stand on this platform and express to you my deep and heartfelt interest in the Peace Society. England has been followed by France, and now France is being followed by India. I speak to you to-night as a Hindoo. I assure you that I most thoroughly sympathise with the Peace Society in the great and noble object it has in view. If you ask me why I am opposed to war, I say at once I am so by nature, by education, and, above all, by religion. (Applause.) I belong to a race of people who are well known as a very quiet and mild race. I come from India, a land which is inhabited by the Hindoos, who love peace, who have an innate aversion and repugnance to war and hostility; I may therefore say I was born a lover of peace. Secondly, education confirmed what my national character taught me. The more I read English books, and the more my land was imbued with Western liberal knowledge, I learnt that there was nothing so hateful as war. It is true, as has been just now said by the reverend speaker who moved the resolution which I have been asked to support, that history has been taught in a very bad way, teaching young learners to admire the grandeur of war, and to forget as it were the dark side of the thing. It is true that when

I read history I found expressions calculated to stimulate my admiration and respect for those who achieved success in the battle-field, but at the same time, if history is fact and not fiction, it cannot possibly conceal all those atrocities which are calculated to raise our strongest indignation. When we read of battle-fields, is there not something there which at once excites our pity, our love, our benevolence, and our charity towards those who suffer? and are we not, when we study the deeds that have been done impelled to hate and condemn those who proved instrumental in bringing about all those atrocities? English education, therefore, instead of making me give up my national characteristics which I always dearly cherish, strengthened them, and enabled me to become a stronger and more hearty hater of war and bloodshed. Above all, my religion tended in the same direction. As a member of the Universal Church of love and brotherhood, I cannot but declare my most vigorous and emphatic protest against war in all its forms, mild or deadly. (Applause.) I have come to a Christian country in order to study all the varied and numerous phases of Christian thought, feeling and action, but I must say candidly I cannot understand how Christians, as Christians, can fight so brutally as they often do. As a Hindoo I cannot understand, and look upon it as a great anomaly in Christendom, how year after year (the most deadly and destructive weapons and engines of torture and war are being invented in order to carry the art of slaughtering our brother man to perfection. These are barbarities, these are brutal things which have cast a slur upon a Christian nation, and which, for the honour of a Christian nation ought to be removed and obliterated instantaneously. (Applause.) I really feel thrilled in the midst of this assembly. Every word that has been uttered to-night in condemnation of war and bloodshed has caused enthusiastic cheers all round, and those words especially which were uttered as an eulogy upon the present Liberal Ministry were received with great approbation. I hope and trust that under this vigorous Ministry every legitimate attempt will be made to take away from war all its deadly spirit, and save Christendom from the reproach of encouraging war. I really cannot tell how the followers of the Prince of Peace can ever go to war. (Hear, hear.) It has been said, and may often times be repeated in future, that a small number of men, however educated and powerful they may be, on the banks of the Thames, can never expect to revolutionise the whole world; ideas of war and the very spirit of war have been established in the midst of all civilised nations, and it is impossible to believe that the Peace Society will ever achieve success in this direction. But I do not and cannot believe that if we all bring our best energies and our best sentiments into play we shall fail. (Cheers.) We should not fail if God is on our side, if truth, mercy and love are on our side. (Cheers.) There is something appalling in the very idea of a battle. If we only take into account the number of those who have been made orphans and widows, and the huge amount of suffering caused to various individuals and nations, the pecuniary losses, physical sufferings, and all manner of cruelty exercised and sorrow endured, I cannot for one moment believe that men can live and die as true Christians, without doing all in their power to check and arrest the growth of the spirit of war. The demon of war requires to be crushed down immediately and in every possible way. By resorting to newspapers, by using our influence in our own private circles, by means of public preaching, and by means of our own example and conduct, let us try to induce all sections of human brotherhood to fraternise with each other. Oh, for the day when the din of battle should no longer be heard upon earth! Oh, for the day when brother should welcome brother, and sister should welcome sister in the language and in the spirit of true spiritual and moral fellowship! That day is coming; on all sides we see cheering signs of that approaching brotherhood which is inevitable. Every nation through its civilisation and growing enlightenment is beginning to acknowledge that war must be extinguished and peace must be promoted. And I hope a true spirit of Christianity will be breathed into individuals and nations, and that men will strive no longer to fan the flame of international animosities, but in every possible way to bring about reconciliation. May I ask you to allow me to read only one Sanscrit verse:—"Show the precept of forgiveness and peace; forgiveness subdues and conquers all mankind. What is there which forgiveness cannot achieve? The wicked can do nothing to the man who holds the sword of peace in his hand." All Christian individuals and nations who hold this sword of forgiveness and peace in their hands will achieve the greatest triumph which it is possible for man to achieve—a victory far more glorious than any victory that was achieved in the battle-field—a victory of peace—a victory of truth over error, of light over darkness, of brotherhood over enmity, strife, and contention. I call upon all my brethren in England, I call upon France, and Germany, and Italy, and all continental Governments, I call upon the true-hearted statesmen, philanthropists, educationists, Sunday-school teachers, reformers of all kinds and classes of nations, I call upon all, as a humble representative of the Hindoo race, to combine together in order to kill the demon war. (Loud cheers.)

MR. ELIHU BURRITT said: In attempting to make a few observations, I do not propose to connect them with any particular resolution presented to you this evening; I only desire to say a few words to express on this platform once more my deep and increasing interest in the great work of Christian philanthropy

which this society represents and promotes. On several former occasions I have endeavoured to stimulate the hope and faith and courage of the friends of peace. At times when the outlook in every direction was unpromising and gloomy, I tried to speak words of cheer to them in the most inauspicious circumstances. I led them to believe that there was a good time coming for the cause, coming soon, coming all the sooner, perhaps, for the obstacles that seemed to bar the way. I think now they all must feel and see that such a time is close at hand, that, as it were, the temple of Janus is closed over the whole world, that war and rumours of war have died away, and that a hopeful quiet has spread over the nations. Out of the quiet there come gentle voices from the people who have suffered most from war and from the angry storms of national passion and prejudice. The very date of this evening marks it with peculiar interest and importance. It is the first spring, the first May in a new decade. We stand here in the first flower month of 1870, to breathe as it were the odour of its opening buds of hope and promise. Now the great harvests and great crops of human faith and Christian endeavours are grown and reaped generally by decades. A farmer can sow, and grow, and reap one of the great harvests which bless the moral being of a nation, of an age, of a world. These, so precious to mankind, require many years to spring up from the seedlings of hope, faith, and labour, to the full corn of heaven's blessing in the ear. I beg you all to view this as a practical, patent fact, and not as a fanciful notion, for it is a fact we should dwell upon with peculiar interest on this occasion. We stand here to-day on the boundary line between two decades. What is to be reaped for humanity in the one just commenced, will depend in a great degree upon what was sown in the one just ended. Now, to continue the figure, what was the peculiar seedling of the last ten years? I think every one who watched thoughtfully the leading ideas of the great works of those years must have noticed that they were international in description and object. It was a period beyond any other that we have as yet seen of international enterprise and endeavour in every direction, even in good-natured competitions of nerve and skill in yacht races and boat races on sea and river. All the greatest works of the decade were international. The vast and daring conceptions of engineering skill were international. Scores of enterprises and undertakings astounding in their magnitude are entered on the long catalogue of plans developed in 1860 for international partnerships and benefits. Just glance at the order of their succession, and see how one not only suggests but propels the other into a great track. We see the grand ship which everybody had begun to think had miscarried of any honourable and useful mission, the Great Eastern, walking the ocean like a giant thing of life, trailing upon the uneven levels of the sea the electric nerves of thought to bring the two sundered halves of the world together lip to lip in speech, to throw a graceful arm round the common neck of two continents, and clasping two great commercial nations in their kindly embrace. What work of man since God's work of creation was ended was ever inaugurated by such a welcome by the world as the completion and success of that great international enterprise of capital and labour? Then look next at the challenge which France has sent to Italy, not to meet each other sword in hand at Philippi, but, with the pickaxe and the mattock in hand, midway in the deep foundations of the lofty Alps, to break a pathway through them for the nations. Then see how the most eminent engineers and men of capital are scheming and planning to bridge or tunnel the English Channel. See what daring plans are projected everywhere in every direction for cutting ships' canals through tongues of continents, for levelling mountains, bridging seas, and abolishing distances between not only the civilised but the uncivilised nations of the earth. See how all the capitals of both hemispheres are beginning to feel the pulse of the electric pathway of human thought traversing oceans, seas, islands, and continents, and all their zones and latitudes. Turn to the New World, and there we see international works of the same spirit, object, magnitude, in operation or in process of construction. The Pacific Railroad, to a certain extent, is more than an international work. It connects the two hemispheres at their opposite sides which the world has always thought were the most distant and obscure. It brings the whole of North America and the eastern parts of Asia into near neighbourhood. It brings the oldest and newest civilisations of the world into breathing distance of each other. A hundred thousand natives of India and Japan will probably meet 300,000 emigrants from Europe every year in the American Union, and the assimilating power of Anglo-Saxon life and institutions must produce an effect upon the old empires of Eastern Asia which Confucius never dreamed of. Then before the last pile is driven into the Pacific Railroad that crosses the Continent at its widest breadth, a canal deeper and wider than Suez is projected across the neck of the New World at Darien, to open a pathway for ships to the Pacific, at the saving of half the diameter of the globe in distance. And I will venture to mention among these international works and realities an ocean penny postage—(cheers)—the greatest gift of the last decade to the one we have just entered. All these great works were planned or accomplished during the last ten years. They were the seedlings of those years for the years upon which we have entered. We cannot but notice, and I hope you will all notice, how much was sown by the last decade, and how little was reaped for itself. It was all sown for the rich harvest which the coming ten years will

reap; and it is for the young men of to-day to recognise the debt, and to say and determine what they will do in their turn for the decades which will follow. Now let us come to the practical application of these reflections to the cause we have met to promote to-day. We have noticed some of the most remarkable enterprises of international co-partnership, capital, and labour. Let us give the first place in their motives to commercial interests and activity. Let us say that their first object was to shorten the distance between nations, and to quicken, facilitate, and increase commercial transactions between them. But, in their simple result, all these new fertile facilities and faculties of commerce are so many new, strong, and steady bonds of peace between us. They are more than bonds; they make peace and amity a disposition as well as an interest; and they not only originate a disposition, but they strengthen it with a lasting peace between nations. (Cheers.) Without this faith how could they ever been planned or executed? What, I ask, would the Suez Canal be worth to its stock-holders if they believed in the probability of a war between England and France or any other great powers? Every one of these works is a bond of brotherhood between the nations, a working auxiliary of our cause, working for it night and day, and never so effectively as in the sudden squalls and eddies of national prejudices. Before we come to the special point which I would impress upon every thoughtful mind, let me refer you to one more international work which is full of instructive suggestion. You have all heard of that unique and remarkable tribunal, formed immediately after the opening of the Suez Canal, and in consequence of that consummation, to adjudicate upon cases of disturbance or difficulty between parties and interests pertaining to different nationalities. Its judges are to belong to different nations. In composition, character, and object, it is a goodly-sized model of the high court of nations which the friends of peace have so long advocated for the settlement of international differences. (Applause.) Now I come to the point of all these remarks. This court in Egypt and all those grand works of national co-partnership have been planned and accomplished by individual men. All these mighty enterprises for the well-being of the world have been wrought out by men in their individual capacity. Let us press this lesson home upon the ruling powers of Christendom. If individuals have planned and done all this, if they are planning to do still larger things for the world, is it not a shame that the Governments are not up and doing in the same direction? (Applause.) If my feeble voice could reach them, I would say in their ears, "Look and see what vast international works individual men are planning and accomplishing; look in the other direction upon the millions of your own subjects sinking into poverty, pauperism, ignorance, and crime under the crushing weight of your armed peace system, a weight that grows heavier and heavier in face of all those magnificent enterprises and international endeavour to lighten the burdens of the world. (Cheers.) Is it not time for you to be up and doing to undo the heavy burdens which your war system has put upon the neck of the toiling masses, and all the sweating industries of Christendom? If individual men can form such partnerships for such undertakings, cannot you enter into partnerships to construct international treaties for arbitration, treaties for proportionate and simultaneous disarmaments? If individuals can form and originate such a high court of appeal in Egypt, cannot you unite and support a high court of nations, which shall make war impossible—(applause)—and not only that, but shall make your armed peace system an anachronism, a folly, a crime and a shame? (Applause.) Is it not time for you to work in the saddening sight, and in the painful earshot of all the advancing misery and depressed and hungry labour, that heaven sees and hears on all the green lands of Europe?" After expressing his deep sympathy for working men as he himself, had been one of their number, Mr. Burritt said:—Do the working men of Christendom complain most loudly of this heavy burden which the preposterous war system in time of peace presses upon them? Are they the most eager for the removal of this hard and galling yoke? Just remember what took place in England a few weeks ago, when the Chancellor of the Exchequer made the pleasant announcement that he had 2,000,000, or 3,000,000, as a surplus wherewith to ease the taxation of the country, what class or interest clamoured most importunately for relief? Not the working men of the kingdom, but the rich maltsters and brewers to cheapen the flood of their beer and increase the profit of its overflow upon the masses of the people. (Applause.) What various interests appealed for relief out of the Chancellor's surplus? What a grateful feeling was diffused by the small relief he could dispense. May we not hope that the smile of universal gladness with which this small favour was received will encourage him and the Government to take larger steps? (Applause.) Suppose they should enter into treaties with France, Prussia, Austria, and Russia to work out together for their mutual benefit one of the small propositions of Euclid, "If from equals you take equals the remainders will be equal." (Laughter.) Or suppose they should agree upon some scheme of simultaneous and proportionate disarmament by which England and France should save 10,000,000, each year. Just think of it one moment. What a thrill of gladness would run through the kingdom from Land's End to John o' Groat's. I verily believe that millions of tax-burdened souls would think the millennium itself was close at the door knocking to come in. (Laughter.) Here, then, is an international work of immediate urgency and immeasurable importance for these Governments to put their hearts and hands to at once. Let us press them for-

ward in this direction and to this end by all the moral force of those great international works which individuals have planned and accomplished; let us unite all classes and all these countries to bring about a consummation so devoutly to be wished; let us enlist those new forces of public opinion and popular rights that have just been brought to act upon the structure of Government, so that with the combined will of the masses of Christendom, we may emancipate our race, our civilisation, and our Christianity from the despotism and demoralisation of this old barbarism of the dark ages. (Applause.) He concluded by moving—

That this meeting, regarding the enormous armaments with which the various governments of Europe menace each other during a time of peace, as a source of insupportable loss, suffering and demoralisation to the people, and as imminently jeopardising the peace of nations, views with deep interest and satisfaction the motions that have lately been made in several European legislatures in favour of a system of international disarmament, and earnestly hopes that before the close of the present session, the same subject will be brought forward in the British Parliament.

Mr. ALFRED ILLINGWORTH, M.P., in seconding the resolution, said everybody must have been struck with the extraordinary character of the representation on the platform that evening; and he was convinced that the eloquence which they had been listening to would exercise an influence far and wide throughout the world. As a member of Parliament, let him tell them that they had no power there unless they were backed up by an overwhelming force of public opinion. After referring to the Parliamentary inquiry into the expenses of the Abyssinian war, he said it was impossible that there could be such a thing as an economical war. There was a grand prospect in English public life for the action of the Peace Society, and he hoped that advantage would be taken before the next general election, still further to enlighten the public upon the subject of the impolicy of all war.

Mr. C. RENN, M.P., supported the resolution in a few words. He did not know how a man could dare to speak after the eloquence they had just listened to, those burning words of wisdom which he thought they would do well to carry home and ponder. France had sent them a message, and as he listened to M. Passy he felt proud of his own language, for he thought the speaker was more eloquent in English than he was in his own tongue. India, too, had sent a representative, and who would dare, after hearing his noble speech, to talk of the degradation of the Hindoo race? And America's worthy son—(cheers)—who was about to cross the Atlantic, would carry back to his countrymen the testimony that there was a firm determination in the hearts of the British people, from which nothing would make them swerve, not to be embroiled in war with the American people. (Cheers.) He felt that he almost belonged to the Society of Friends, for did they remark how the sentences that were quoted by their Indian friend, breathing peace and forgiveness, were the very sentiments which the friends advocated. His mission was done. He had only to say as a member of the Legislature that there were two questions coming forward of the utmost importance to the welfare of the working classes, temperance and education, to which he trusted the earnest attention of the Legislature and the country would be directed.

The resolution was put and carried.

A vote of thanks to the chairman moved by the Rev. A. MURSELL, and seconded by Dr. ELLIS, closed the proceedings.

MARK-LANE.—THIS DAY.

With more favourable reports from the agricultural districts respecting the growing crops, the grain-trade has been quiet to-day. The show of English wheat was again limited, but was amply sufficient to meet requirements. Sales have progressed slowly in both red and white produce, and the tendency of prices has been in favour of buyers. With foreign wheat the market has been fairly supplied. The transactions have been restricted, at previous quotations. Moderate supplies of barley have been on offer. The trade has been quiet, on former terms. Malt has been quiet, at late rates. Oats, the show of which has been tolerably good, have changed hands slowly, at Monday's reduction. Beans have been quiet, and peas have been in limited request, but prices have been well supported. Flour has been at previous prices.

ARRIVALS THIS WEEK.

	Wheat.	Barley.	Malt.	Oats.	Flour.
English & Scotch	200	100	—	—	—
Irish	—	—	—	—	—
Foreign	11,920	—	—	12,000	200 bbls.
					11,540 bbls.

AN AMERICAN DEBATE.—In a Western State a political party had for twenty years been in the habit of holding its nominating convention at the house of Mr. Horn. Recently, he happened for the first time to be in when they had finished their business, and heard a little delegate move that "this convention adjourn sine die." "Sine Die?" said Mr. Horn, to a person standing near, "Where's that?" "Why, that's away in the northern part of the county," said his neighbour. "Hold on, if you please, Mr. Chairman," said the landlord, with great emphasis and earnestness, "hold on, sir; I'd like to be heard on that question. I have kept a public-house now for more than twenty years. I am a poor man. I have always belonged to the party, and never split in my life. This is the most central locality in the county, and it's where we've always met. I've never had nor asked for an office, and have worked day and night for the party; and now I think, sir, it is contemptible to go and adjourn this convention way up to Sine Die."

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TO CORRESPONDENTS.

"John Aldis, Jun."—Declined.
 "G. F."—We are obliged, but our space is too much occupied.

The Nonconformist.

WEDNESDAY, MAY 18, 1870.

SUMMARY.

THE results of the French Plebiscite have not yet been officially declared—being reserved for a great State ceremonial on Saturday—but there is reason to believe that the vote in favour of the Emperor will be nearly eight millions—the number asked for by Napoleon III. in his proclamation. The returns have crept up nearly half a million since Wednesday last, which does suggest the suspicion that many of the rural functionaries, having no fear of a scrutiny before them, have sent up polls more agreeable to their employers than absolutely correct. As many as 46,000 soldiers and nearly 6,000 sailors gave a negative vote, and the Emperor has given greater significance to the fact by the issue of a proclamation stating that his confidence in the army has never been shaken. The riots of the past week in Paris are exactly of the same senseless kind as prevailed after the Pierre Bonaparte affair, and the Republican party have vehemently repudiated any connection with acts which could only damage themselves. No less than six hundred persons have been arrested, and the irreconcilable journals are being prosecuted with merciless rigour. In fact, France has got back to the old régime.

Still M. Ollivier has not resigned, but he has got some new colleagues, who are neither plebiscitary nor parliamentary. The Duke of Gramont, who succeeds to the Foreign Office, is neither a senator nor a deputy, so little does his Imperial Master now care for constitutional forms. M. Mège, the new Minister of Public Instruction, has been known as a member of the Right, and M. Plichon, who replaces the Marquis of Talhouet in the department of Public Works is a strong Catholic and Protectionist, and his claims to be a Minister seem to rest chiefly on the fact that he broke with the Left Centre on the propriety of a Plebiscite. Probably the Ministry is only a stop-gap administration, and will ere long undergo further modifications. But the Emperor will apparently himself once more govern France, and will only need supple and efficient clerks to carry out his will.

So rapid has been the progress of the Irish Land Bill in Committee during the week that it will probably be read a third time and passed by the House of Commons before the end of next week, so as to reach the Upper House before the adjournment for the Whitsun holidays. The House of Commons has found time during the week to discuss several other questions, and to pass Mr. Goschen's Poor Relief (Metropolis) Bill. During the debate on the treatment of the houseless poor the right hon. gentleman stated, to the surprise of the House, that the tramps of London do not number more than 1,200, and he once again urged that the most effectual remedy for vagrancy was the cessation of indiscriminate almsgiving. Many hours were taken up on Friday night with the paltry question of Mr. Barry's connection with the Board of Works in respect to the Houses of Parliament, and the right of architects to withhold their plans for those who employ them. Thus an evening was lost for expediting the principal measure of the Session.

The carrying of Mr. Jacob Bright's Bill for conferring the parliamentary franchise on widows and spinsters who pay rates, or are qualified as lodgers, seems to have created an absurd panic, although the same class may legally vote in municipal elections. There was a strong muster of members on Thursday to support Mr. Bouverie in opposing the motion to go into Committee. The Government, which a week before had been so indifferent on the subject, that no action as a Government was taken, thought fit to alter their policy, and on Thursday Mr. Gladstone spoke, though but briefly, against the Bill, on the ground that, without sufficient reason, it was removing the landmarks of society. The result was very curious. The second reading of the measure had been carried by 124 to 91. At the next stage—the motion for going into Committee—the Bill was thrown out by 220 to 94—several of the members of the Government, and not a few Liberals of ultra-loyalist deference to their leader, who had originally supported Mr. Bright, absented themselves on the occasion. What seemed to be too harmless to be contested on the 4th of May had assumed a revolutionary aspect on the 12th! The question cannot thus be disposed of. It has been asserted throughout that the great mass of women do not want the elective franchise. That remains to be seen. If they do, we may be sure they will get it, spite of Mr. Bouverie and his vacillating supporters.

London University has at length got a "local habitation" in a very handsome building in Burlington Gardens. It was opened on Wednesday last by the Queen in person, who was accompanied by the Prince and Princess of Wales and the Princess Louise. The proceedings, though not protracted, were marked by a good deal of State pageantry, and the graduates of the new university, who are already a goodly number, behaved with a propriety which contrasted favourably with the annual scenes at the Sheldonian Theatre. Though Her Majesty's stay at Burlington Gardens was brief, her reply to the address presented by the Senate was hearty and sympathising. The Queen remarks that the opening of the new building "marks a new era in the history of the University, the achievements of which have already justified the expectations of the patriotic and enlightened men by whose efforts and on whose advice it was founded," and she expresses an earnest desire "that the confidence with which the University is regarded, not in England only, but throughout my Empire, will continue to increase, and that its influence will be used in the future, as heretofore, for the encouragement of sound and liberal education among all classes and races of my people, without distinction of creed." London University has proved to be a great success, and has very efficiently supplied a real want. It owes nothing to historical asso-

ciations or royal patronage; and, as Mr. Lowe says, its reputation will always rest on its honesty and ability in testing intellectual attainments, without prejudice or favour. The University in respect to the breadth and liberality of its basis stands alone. But the elder seats of learning will ere long, we doubt not, come up to the same standard, and we may expect that the problem of the future condition of Dublin University will be solved after the same fashion.

POSITION AND PROSPECTS OF THE IRISH LAND BILL.

THE measure originally submitted to Parliament by Mr. Gladstone for amending the legal relations of landlord and tenant in Ireland, made rapid progress through Committee last week. The new clauses remain to be considered, but in every other respect the Bill has been put into the shape in which we suppose it will presently reach the House of Lords. No expectation seems to have been well founded which attributed to the Ministry a disposition to adopt the suggestion of Sir John Gray. We are unable, of course, to speak with any authority on this subject. In our opinion Government might do an unwise thing than concede in principle the object aimed at by the new clauses put down on the notice paper by the hon. knight. For a very difficult and complicated evil these clauses certainly submit an alternative remedy. If they had been accepted the measure would have had a threefold operation. In the first, it assigns and regulates compensation to be given to tenants by their landlords in the event of arbitrary eviction. The second offers peculiar facilities for the transference in fee of the soil from the existing landlords to their tenants; and the third would have enabled landlords to put themselves beyond reach of the restrictions of the Bill, by conceding to those who hold under them a "fixity of tenure" determinable only by non-payment of rent, by waste, or by subdivision, the rent being fixed at definite intervals, in case of non-agreement, between the parties chiefly interested by the arbitration of the court. On Monday night last, the second of these modes of improving the condition of Ireland was under consideration by the Committee of the House, and, with certain unimportant modifications, was adopted.

Clause 41 prescribes the conditions under which advances are to be made from the public exchequer for the purchase of their holdings by existing tenants. It is Mr. Bright's clause. It embodies the scheme which he broached at Dublin some time since, for creating what may be called a "peasant proprietary," and for raising tenants out of their condition of quasi-serfdom. It is not compulsory, but enabling. It is not intended to force the sale of land by present proprietors to their tenants, but, in case landlords are willing to sell, and tenants desire to purchase, it authorises an advance of public money through the Board of Works for the purpose of giving effect to their wishes. The scheme finally agreed upon differs somewhat in detail from that originally proposed. In the Bill as at first presented to the House of Commons, authority was given for an advance of three-fourths of the purchase money, to be repaid by annual instalments covering a period of twenty-two years, at the rate of 6l. 10s. for every 100l. advanced. The change made in the clause on Monday night extended the twenty-two years to thirty-five, and diminished the rate of annual repayment from 6l. 10s. to 5l., and the sum to be advanced is not to exceed two-thirds of the purchase-money, in lieu of three-fourths as originally proposed. The effect of the clause will be that tenants holding under landlords who are inclined to dispose of their interest in their estates, may obtain on loan at easy interest the capital necessary to secure their object, on terms even less onerous than those which fix the present amount of their rent.

The scheme has been objected to both by landlords and by financiers, on the ground of its exceptional character, and of the violence it is said to do to sound economical principles. With regard to the exceptional character of the arrangement, the true answer spontaneously presents itself as soon as the objection is fairly expressed. Everything in the Bill is exceptional, to the extent at least of departing from the usual course of English legislation on the subject of land. The need and occasion for the measure is exceptional. The measure itself is exceptional, and all the clauses of it are more or less exceptional. That is to say, the case is one which the routine of legislation has been found wholly insufficient to grapple with. Man's wisdom, even at best, is not over-comprehensive, and, certainly, man's wisdom has not best expressed itself in the laws which regulate the

tenure of land in England. Gradually, the special customs and privileges of feudalism have disappeared, or, more correctly speaking, the responsibilities and duties of feudalism have disappeared, leaving behind them nothing but their co-relative customs and privileges. That which is truly exceptional is, not so much what has been got rid of, but what remains. France, Prussia, Switzerland, Norway, and Russia, differ from England in the laws by which the tenure of land is governed. In what the forty-first clause of the Bill proposes to do for Ireland, Parliament will, unquestionably, deal exceptionally with its own precedents, but it will put itself into closer conformity than before with the various phases of land-law that obtain throughout Continental Europe.

Then, as to its violation of the rules of political economy, the reply is equally satisfactory. In the first place, it may be fairly contended that, in case the security taken from the borrower is good, and the interest received by the lender precludes actual loss, it cannot be maintained that in lending money to tenants for the purchase of their holdings the State commits a breach of political science greater than it does in advancing loans to landlords for the drainage of their estates, or in buying up for the sole use and benefit of the public the right of transmitting messages by electric telegraph. But, in fact, political economy is not the be-all and end-all of civil government. Cleanliness is a virtue said to be akin to godliness, but even cleanliness must be regarded as a secondary obligation where ends of infinitely higher importance come into competition with it. If the creation of a "peasant proprietary," or the transference of the Irish soil from a very limited number of landlords, in some cases alien, and in many cases absentees, to a very much larger number of tenants, at a fair market price, and without revolutionary disturbance, will have the effect of tranquillising Ireland, and of developing her industrial enterprise and energy, the measure by which these objects are accomplished will be a wise and statesmanlike measure, in spite of any objections made to it in the name and on the behalf of abstract political science. There are few men who better understand the laws of political economy than Mr. Bright and Mr. Mill; and if they give their assent to this 41st clause of the Irish Land Bill, men far less qualified than they to judge of such a matter may accept the clause without any serious misgiving. The Bill, as a whole, even without the additions which Sir John Gray would make to it, will constitute an invaluable illustration of the Legislative wisdom and ingenuity of the present Cabinet, and of the predominant patriotism of Parliament.

THE PROGRESS OF PEACE PRINCIPLES.

ONCE more the Peace Society appropriately brings up the rear of the May anniversaries—war and bloodshed being obviously amongst the greatest obstacles to the great work carried on by our religious and philanthropic organisations. "Peace on earth, and goodwill towards men," was the heavenly message that heralded the very birth of the Founder of Christianity; and the Peace Society simply aims to obtain universal recognition of one of the principles that underlie the Christian faith. It has attained a venerable age, having reached its sixty-fourth year. During that long interval the world has seen marvellous changes. Steam has revolutionised the civilised world; education has made rapid strides; duelling, in England at least, has been abolished; anti-slavery societies have arisen, and having accomplished their mission have dissolved; Liberation Societies are nearing the goal of their aspirations—but the necessity for such an organisation as the Peace Society remains as strong as, if not stronger than, ever. At the beginning of the present century the abolition of slavery throughout the world appeared to be only less Utopian than the establishment of universal peace. Nevertheless, that great task has been all but accomplished, and mainly through the untiring efforts of a few devoted enthusiasts. The Peace Society uses the same instrumentality as sufficed to destroy slavery—the power of truth acting through the medium of ripened public opinion.

That mankind in general are prepared to "beat their swords into ploughshares, and their spears into pruning hooks," unhappily we cannot affirm. At the first blush facts seem rather to point in an opposite direction. What! a peace millennium while Europe is armed to the teeth, and while the foremost Governments of the world are engaged in a ruinous rivalry of armaments? If, however, we look a little deeper into the constitution of modern society, we may find far more reason for hope than for alarm. Europe is in a transition

state. Great armies are undoubtedly still kept up, but they cannot be employed. The general recognition of responsible government, which is transferring power from sovereigns to their subjects; the enormous development of commerce between nations, which is creating great interests that can only subsist under a pacific era; and the progress of mechanical discovery, which has, to a great extent, reduced war to a question of costly scientific appliances, are interposing new and formidable barriers to the settlement of international differences by the sword. The armaments of Europe for the present remain intact, but the motive power which puts them in action is feeble and hesitating. The cause of this phenomenon is to be found not only in the interlacing of material interests which railroads and commerce have brought about, but in a change of sentiment throughout the nations of Europe. The French people, for instance, detest the conscription, have lost their passion for glory, and will not even endure upon the stage a piece which affects to set forth "the pride, pomp, and circumstance of glorious war." This revolution of public sentiment, which is not confined to France, cannot fail to make itself felt in the decisions of Cabinets and the deliberations of Parliaments. Indeed, that inevitable result is beginning to show itself. In France, some substantial reductions of the military force have already been effected; in Italy the economies in the army estimates have been sweeping; in North Germany the military organisations have not been reduced because they press with less severity on the national resources, owing to the magnitude of the reserve force; the United States, as we have lately seen, can get along with an army of 25,000 men; while in this country we are steadily reducing our Horse Guards expenditure.

We do not wish to lay undue stress on such symptoms. The more important consideration is the growing difficulty of initiating great wars. The opinion of Europe interposed to avert an outbreak between France and Prussia in connection with the Luxemburg dispute, and the great Powers prevented a rupture between Turkey and Greece. No single civilised community of Europe could, at the present moment, engage in hostilities with its neighbours without strong protests from other States, and without braving their moral condemnation. All are, in a measure, bound over to keep the peace; and at the first signs of a difficulty a multitude of powerful influences begin indirectly to operate to restrain the hands of possible belligerents. If this aggregate of forces, material and moral, at home and abroad, can combine, as we have already seen, to form an irresistible barrier to the rashness of an Emperor Napoleon or a King William, we have no reason to doubt that it will continue to operate, whatever emergencies arise. In truth, all the obstacles to continental wars are increasing, just in proportion as freedom is realised and intercourse becomes closer.

These are precisely the most favourable conditions for the work of the Peace Society and kindred institutions. Faith in the principles of peace as well as faith in free-trade principles was first nurtured in England, and has gone forth from thence to leaven Europe. All such teaching, we confidently believe, sooner or later bears fruit—especially when it becomes clearer than ever that the truths thus enforced dovetail with the interests of nations. Something more than tacit assent to peace principles is needed, if they are to have active influence upon the world. We have to get rid of pernicious maxims and traditions in relation to war, to illustrate its wickedness and folly, and to show how grievously it affects material prosperity, and increases the burden of taxation and blunts all the finer instincts of humanity. "Opinions," says Lord Palmerston, whose theory was often better than his practice, "are stronger than armies. Opinions, if they are founded on truth and justice, will in the end prevail against bayonets and infantry, the fire of artillery, and the charges of cavalry." It is just this change of sentiment which the Peace Society is endeavouring, not without some success, to bring about. Events are on the side of these persevering philanthropists; and we have the strongest conviction that when public opinion is thoroughly ripe in England, on this, as on other questions, the electric influence is communicated, with more or less of strength, to the whole civilised world.

THE LONG LANE THAT HAS A TURNING.

COLONIAL grumblers must be getting desperate. The grievances on which they have been lately riding are being summarily knocked over. Last

week we were able to record that the Red River difficulty was vanishing. This week it is announced that the troublesome question of territorial boundaries in respect of the small South African republics bordering on Natal has been finally settled; and, what is of greater importance, there are palpable indications that the troubles of New Zealand, political and financial, are melting away. Earl Granville may slumber in peace, and the Colonial Office rejoice in its good fortune. After the visions that have been lately conjured up of colonial dismemberment, of Fenian raids over Canada, and of Maori massacres in New Zealand, his lordship and his coadjutors in Downing-street have no more serious matter on hand than the imperious demand of the Cape Assembly that the colony shall "remain an integral portion of the Queen's dominions," in order that it may enjoy the protection of the Queen's troops.

"It's a long lane that has no turning." The star of New Zealand is once more in the ascendant. The brief telegram announcing that Te Kooti, the native rebel leader, or brigand, has been routed by the friendly Maories, who have killed nineteen of his followers, and made 300 prisoners, is the more significant as it follows close upon the withdrawal of the 18th Regiment, which it was predicted at home would lead to the general rising of the natives. Preceding accounts indicated clearly enough that this ferocious chief, so far from being the terror of the colony, was anxious only to save his own head—a reward of 5000*l.* for his capture, dead or alive, having been offered by the Colonial Government. The Melbourne correspondent of the *Times* has been to Auckland specially to study the "Maori difficulty," and the record of his impressions, though highly instructive, is anything but sensational. He arrived in that capital just after the departure of the last of the Imperial troops, and found the colonists engrossed with their own personal affairs, mining, flax-growing, and other modes of money-making, but little concerned at the withdrawal of the troops, and almost impatient of any reference to the skulking Te Kooti and his followers. There was no crisis—except to army contractors, who are the chief alarmists in the colony; their profits having been cut off. And we are told that it is the belief of the most trustworthy civil and military authorities at Auckland that the return of peace will be expedited by the departure of the Imperial troops, which have been a source of great irritation to the natives.

The fugitive rebel chief is no longer formidable, because all his former allies are falling away from him, and by the last account had actually, as we have stated, attacked and dispersed his band. The Maories happily are not like the Red Indians. They can adapt their flexible natures to European habits. It is not long since the centre of the Northern Island was a kind of sacred inclosure over which the chiefs mounted guard. Now the barriers are thrown down. The *auri sacra funes* is too powerful for native pride and prejudices. Some of those who were erst stalwart warriors in arms against the Pakehas are now thriving landlords receiving good rents. We read of one chief carrying the Government mails under contract; of another getting the handsome income of 4,000*l.* per annum from miners' licences; of negotiations going on with the natives with a view to lease of them the rich auriferous region of Ohinemura, on the Upper Thames, of which only a small part has yet been prospected. "No one now talks of force." "The Maories," says the writer referred to, "have been treated at last as rational creatures, the owners and occupants of lands, upon and out of which they must live in some fashion or others, and who, having rights of some sort, must be dealt with as we deal with our own people."

Just at this juncture, when the bonds of self-interest, as well as a liberal policy, are uniting the natives and the English settlers, the negotiations between the Colonial Office and the New Zealand delegates in London have been brought to a successful issue. Our Government, which so steadfastly declined to continue the Imperial troops or to guarantee a war loan, have consented to ask Parliament to guarantee a loan of a million sterling to be expended on the construction of roads and other public works by friendly natives, as well as for emigration purposes. This decision, though a departure from the regular colonial policy of the Government, may be excused if not justified by the very exceptional condition of New Zealand. The finances of the colonist have been seriously deranged by the heavy expense of protracted hostilities with the natives, and the loan of Imperial credit is all that is needed to enable them to

right themselves. New roads and more labour will enrich the country by developing its boundless resources. There is ample room in New Zealand for both Englishmen and natives. They have now learned to bury their differences, and we sincerely hope the time is at last arrived when the two races will together and harmoniously enter upon a course of prosperity which will efface the recollections of the bitter past.

THE RELIGIOUS LIFE OF LONDON.

WE have become so accustomed to hear of the lamentable amount of spiritual destitution found existing in our huge metropolis, of the numerous densely populated neighbourhoods in which the available extent of church and chapel accommodation is most miserably stinted, to say nothing of the utterly insufficient number of Sunday-schools, Ragged-schools, and other well-known forms of Christian educational effort, that we are—and not unnaturally—sometimes apt to forget the really astounding magnitude of the religious work in which the various denominational organisations existing in London are at present patiently and unceasingly engaged. The extent of both voluntary and paid religious labour in the metropolis is far greater than is generally supposed. Indeed, it is questionable whether, despite the pernicious infidel doctrines, inordinate love of sensual pleasure, and incredibly gross ignorance, characteristic of by no means inconsiderable portions of the metropolitan population, London cannot display a far greater degree of religious vitality and energy than is to be found, comparatively speaking, in any other leading civilised city. The recent increase in the number of theatres, music-halls, and other metropolitan places of amusement, has sometimes been alluded to as indicating a possible decline of religious influence in the metropolis, but those making this assertion seem to wholly overlook the fact that within the last few years there has been an enormous multiplication of metropolitan places of Divine worship; that nearly every religious denomination is becoming more numerous, more wealthy, and more influential than at any previous period. The general tenour of the May Meetings shows that the tide of religious life in London continues to flow steadily onwards with unabated vigour. There is no faltering in the work of home missionary enterprise. There is no weariness of spirit in the cause of metropolitan evangelisation. London is becoming mapped out, as it were, among the various denominations. Mr. J. Ewing Ritchie, in his interesting and instructive volume,* from which we have taken our heading, affords several glimpses of the extent and nature of the work in which the religious spirit of the metropolis has found vent, but there are labours of which no printed record exists, works undertaken in the true spirit of Christian zeal and loving kindness by noble-hearted men and women, belonging to all grades of society, people who deem themselves to be only fulfilling their appointed duty, and who modestly shrink from the blazing glare of notoriety. The ranks of these true children of the Gospel, these earnest followers of the Man of Sorrows, is continually increasing, but the world sees nothing, hears nothing of them or of their work. Yet to their genial and unselfish labours we owe much of the gradual "humanisation," as a recent writer terms it, perceptible among the more debased and neglected classes of the community.

Just imagine, only for a moment, the probable social condition of London were all the various religious agencies now in active operation to become suddenly suspended. It is impossible to suggest a greater national catastrophe. It would occasion a social revolution, ending in a state of anarchy and confusion. The reign of law and order would be at an end, and the entire social and political fabric become shattered to atoms. Those who affect to sneer at the efforts of home missionaries, or ridicule the idea of special services for the masses, have probably never contemplated the inevitable consequences of checking the development of religious life and usefulness, especially in the metropolis. It is not too much to assert that by their unwearied endeavours the devoted servants of religion have done much to counteract the pernicious influence of anomalous laws and blundering legislation. Would not our dangerous classes have been tenfold more dreaded, had they not been brought to some extent, no matter how slightly, under the elevating and purifying influence of religion? Take the labours of the London City Mission as an example of what is being done by one metropolitan organisation alone. This association employs no less than 361 agents. During the past year these agents made 1,987,529 visits to the houses of the poor, and 255,102 visits to

the sick and dying. They gave away 6,000 copies of the Bible, besides circulating more than two-and-half millions of tracts. They also conducted more than 36,000 Bible-classes and indoor religious services, 3,764 outdoor services, besides inducing large numbers of persons to amend their ways of life and enter upon more hopeful callings. Then there is the Open-air Mission, which every summer addresses itself to many thousands of hearers; the Christian Community, the members of which are frequently to be found quietly labouring in the work-house wards; the East London Christian Mission; and a score of other similar agencies. Indeed, it has been said that there is not a London court or alley unvisited by the religious missionary. True, the results of his labour are not always perceptible, but they are felt nevertheless. In glancing over the present spiritual condition of the metropolis, we should rather consider what it might have been, than what it is. It is only by so doing, that anything like a fair comparison can be instituted.

Yet there can be no doubt that from want of earnest co-operation with each other on the part of the various religious denominations, from the almost complete absence of unity of effort among the labourers, a very large amount of energy and toil is literally being thrown away. What is required is concentration of means. With this, the existing religious machinery of the metropolis might become further utilised to an enormous extent, and probably be found sufficient for the almost complete evangelisation of our over-grown capital. But such a result is hardly to be expected at present; certainly not until the bitter hostile feeling engendered by the old conflict on behalf of religious liberty shall have completely died out. Those who have studied the growth of religious life in London unanimously concur in attributing its recent enormous development to the increased amount of freedom enjoyed by the various Nonconformist denominations. Less fettered or hampered than of old by arbitrary enactments, or glaring injustices perpetrated solely in the fancied interest of a strong and dominant sect, their indomitable energy and perseverance have found new fields for exercise. Instead of battling against unrighteous laws, they are to be found engaged in a vigorous crusade against the common foe. And as with Dissenters, so with Churchmen. With experience cometh wisdom. There is work enough for both. Much has been done, but more remains to be effected. When men learn to practise the true principles of Christianity, not as interpreted by Councils or Synods, but according to the plain unvarnished words of the New Testament; when they rely less on the assistance of the State and more on themselves; more on loving Christian persuasion than bigoted tyranny; then, indeed, will the religious world of London begin to display richer fruit, then will the song of praise be heard more frequently in the homes of the poor, and with this will dawn a new era of Christian love and brotherly good will.

REVIVAL OF THE STRAW BONNET AND HAT TRADE.

—The straw bonnet and hat trade has been brisker than has been experienced for several years past, and the manufacturers, both at Dunstable and at Luton, are engaging all the hands they can find, at higher wages. Large orders are now on hand from France and America, with a promise from several firms trading in China. Straw plaiters can now earn much more money in the districts around. Instead of receiving 6d., many of the purchasers of plait give from 9d. to 1s. per score yards.

UNIVERSITY OF CAMBRIDGE.—It is stated that the utmost activity prevails amongst the College authorities at Cambridge to extend their means of accommodating a much larger number of students, a great increase being anticipated from the passing of the University Tests Abolition Bill, which is regarded there as a *fait accompli*. Caius and Jesus College new buildings will be ready for the commencement of the next academic year in October. Plans are being prepared for adding new buildings to the colleges.

THE GOVERNMENT OF LONDON.—There was a long discussion in the Court of Common Council on Tuesday, on a report brought up from the Local Government and Taxation Committee. It stated the opinion of this body that the best form of government for the metropolis would be the establishment of municipalities in the different parliamentary boroughs. The committee, however, thought it undesirable to prepare a scheme until the Home Secretary had expressed an opinion on the subject, but it was suggested that they should be authorised to appear before the Select Committee in support of the principle which they recommended, and to confer upon the subject generally with the Home Office. An amendment in favour of extending the present jurisdiction and powers of the corporation over the whole metropolitan area was lost, and the report, on being carried, was referred back to the committee for execution.

Foreign and Colonial.

FRANCE.

RESULTS OF THE PLEBISCITE.

A return of the entire voting on the *Plebiscite* is now published, which is not likely to be varied in any appreciable degree by the official and conclusive declaration of the poll, shortly to be made. It is as follows:—

AYES.	
Vote of the 89 Departments	7,016,227
Vote of the Army in France	249,492
Vote of the Navy	23,759
Civil population in Algeria	10,791
Army of Algeria	36,165
Total	7,836,434
NOES.	
Votes of the 89 Departments	1,495,144
Vote of the Army in France	40,181
Vote of the Navy	6,574
Civil population of Algeria	13,481
Army of Algeria	6,029
Total	1,560,709

According to the *Moniteur Universel* there is no truth in the rumour of a projected religious *fête* on the occasion of the proclamation of the *Plebiscite*. The ceremony will be confined to a solemn sitting in the Salle des Etats in the Louvre, probably on Saturday next.

A barricade of paving-stones was constructed on Tuesday in the Rue Moret, and the defenders twice repulsed the police. Twelve persons were arrested with arms in their hands. The barricade in the Rue Courselles was carried by the Gardes de Paris at the point of the bayonet, when five of the rioters were seriously wounded. Three of the Gardes de Paris were also wounded, and one police agent was killed. Crowds again assembled in Paris on Wednesday night on the Place du Chateau d'Eau and in the Faubourg du Temple, but no disturbances have occurred. Nothing yet appears to be known respecting the real promoters of the disorders. The Republican papers, the *Rappel* and the *Marseillaise*, and all the Liberal journals, discountenanced them. Numerous arrests were made on Wednesday, and it is said that revolvers, daggers, and life preservers were found on many persons. The total number of arrests was nearly 600. On Saturday 100 of these prisoners were sentenced to various terms of imprisonment, ranging from six months to one year.

The Emperor Napoleon has addressed a letter to the French army, in which he says that such ridiculous and exaggerated rumours have been circulated respecting its vote, that he wishes the generals, officers, and privates to know that his confidence in them has never been shaken. He moreover congratulates the troops on the firmness and self-command they have displayed in suppressing the riots with which the capital has been troubled. In the course of Wednesday afternoon the Emperor and Empress drove about Paris in an open carriage, and were loudly cheered. On Thursday the Emperor and Empress went over the Prince Eugene barracks, being everywhere greeted with shouts of "*Vive l'Empereur*," "*Vive l'Impératrice*," and "*Vive le Prince Impérial*."

The Emperor has signed a decree raising M. Emile Ollivier to the dignity of Vice-President of the Council of Ministers.

The Ministerial vacancies have been filled up. The Duc de Grammont succeeds Count Daru as Foreign Minister; M. Plichon replaces the Marquis Talhouet as Minister of Public Works; and M. Mége accepts the Portfolio of Public Instruction. It is not stated who succeeds M. Buffet as Finance Minister, unless M. Segrès is thus transferred from the Ministry of Public Instruction.

In consequence of the violent manner in which MM. Henri Rochefort and Paschal Grousset have been abusing the Government in the columns of the *Marseillaise*, the Governor of Ste. Pélagie has informed those gentlemen that if they send any further contributions they will be placed in solitary confinement.

CANADA.

The Dominion Parliament was prorogued on Thursday. The Governor-General, in his speech on the occasion, referred to the Banking, Tariff, Providence, Manitoba, and Census Bills as the principal measures of the session. He congratulated the Parliament on the liberal terms of the Manitoba Bill, and said that the military expedition would gratify all loyally disposed persons and give confidence to the Red River settlers and the Indian tribes, so that they would feel able to rely on the impartial protection of the British Government. He also declared that the prompt measures which had been taken had prevented a Fenian invasion.

Sir John A. Macdonald, Prime Minister of the Dominion Government, has fallen seriously ill. Grave doubts are entertained respecting his final recovery.

The first troops for the Red River were to leave Toronto last Monday.

The Americans have stopped the steamer *Chicora*, conveying stores and boats for the Red River Expedition, from passing through the St. Marie Canal. The *Chicora* landed her freight on Canadian shores. It will be conveyed over the portage to the steamer *Algoma*, already lying in Lake Superior. Troops will follow the same route, a road being already constructed over the portage. The distance is trifling.

According to the American correspondent of the *Times*, the Canadians have yielded to the United

* "Religious Life of London." By J. Ewing Ritchie. London: Finsley.

States in their decision against allowing military stores to pass through the Ste. Marie Canal. The steamer Chicora left Collingwood on Saturday with 100 soldiers and a full cargo of stores for the Winnipeg expedition, also with horses to carry round the Falls the cargo discharged on the Canadian shore, to be re-shipped on Lake Superior.

The Minnesota papers confirm the rumour that bands of Fenians are preparing to march upon the Red River Settlement. A party of 300 men is stationed at St. Paul's, armed and ready to take part in the contemplated military movement.

UNITED STATES.

The House of Representatives has appropriated 325,000 dollars for the first annual instalment of the sum of 650,000 due to the Hudson's Bay Company. The Committee of Ways and Means in the House has agreed to report a bill reducing the revenue from internal taxes by thirty millions of dollars. The House has rejected a motion to instruct the Reconstruction Committee to report a General Amnesty Bill.

AUSTRALIA AND NEW ZEALAND.

We learn from Melbourne that another Ministerial crisis was expected, a majority in Parliament being hostile to the Government. They refuse to go into committee of supply, and the Ministry must resign or appeal to the country. Parliament has granted Lady Darling 1,000*l.* a year, and 5,000*l.* for her four sons, to be divided between them on their attaining their majority.

The new immigration regulations are gazetted not to come into force till the 12th April, and it is likely there will be still further delay, as, in consequence of the crisis, Parliament will not be in a position to vote the necessary funds. Large quantities of land continue to be taken up under the new land law. The emigration from South Australia to Victoria has been considerable. Professor Gamgee's preserved meat arrived per mail-steamer in a putrid state. Trade has been dull during the month. Numerous failures have excited distrust. The firm of W. Degraeve and Co., millers, merchants, and owners of squatting property, temporarily suspended operations. Liabilities, 350,000*l.* Difficulties have been arranged, and they have resumed business.

Advices from New Zealand announce that Te Kooti has been routed by the friendly natives, who killed nineteen and made 300 prisoners. The war is supposed to be over. Discount and exchange at Melbourne unaltered.

FOREIGN MISCELLANY.

The Emperor of Russia has arrived at Ems. Pope Pius IX. entered upon his seventy-ninth year on Saturday.

The Regent of Spain has conferred upon Madame Ollivier the Collar of the Order des Dames Nobles. The celebrated Schamy has just arrived at Mecca, with the intention of residing there for the remainder of his life.

The members of the majority in the Spanish Cortes are about, it is said, to reorganise themselves as the "Progressist-Democrat" party.

There is no law in Kentucky providing a penalty for committing a criminal assault upon a coloured woman, the Democratic Legislature of 1869 having repealed the law making it a crime.

A telegram from Sir Samuel Canning, at Malta, dated May 14th, 12.58 p.m., states that the shore end of the Falmouth, Gibraltar and Malta cable has been successfully laid.

Prince Alfred, before his departure from India, wrote a farewell letter to Lord Mayo, expressing his extreme gratification at the reception he had met with during his stay there.

Lady Franklin has recently arrived out at Rio Janeiro. Although nearly eighty years of age, she is on a trip to the Pacific Coast, having heard that some one living in Vancouver's Island is in possession of a letter from, or relating to, Sir John Franklin, which he will not deliver to anyone but herself.

A LUCKY EDITOR.—The Sultan was so much pleased with a leading article on his speech from the throne which appeared in the *Teraki*, a Turkish paper published in Stamboul, that he has conferred upon the editor, Ali Bey, the grade of *caimacam* (lieutenant-colonel), and given him a *bakshesh* of 500*l.* The military rank given to the fortunate editor is explained by the fact that he was originally a cadet in the military school.—*Levant Times*, May 6.

PERSECUTION OF CHRISTIANS IN SIAM.—A Burman paper gives the details of a revolting case of persecution of some Christian converts in the Shan State of Zimmay, a tributary to the Government of Siam. Two of the Shans, who had been baptized, were arrested, and were charged with the crime of changing their religion. They were kept a whole night with a bamboo halter on their necks, and a rope tied to holes in their ears, securing them to the halter. In the morning they were beaten to death with clubs. The same paper reports the crucifixion in Burmah of a man called a Paramat, a sect which sprung up in Burmah during the reign of King Bodo.

ATTACK ON MISSIONARIES IN CHINA.—The mail from China brings intelligence of another attack on missionaries. The scene of the outrage is laid in the province of Canton—a province which for a long time has enjoyed an immunity from attacks on foreigners. The report says that on Sunday, the 6th of March, a mob attacked and destroyed utterly the Protestant church at Tung Kwan, and failing to find any foreign missionaries therein, beat and maltreated the native preacher and his wife. They next turned their attention to the Roman Catholic chapel, and razed that

to the ground. The native Christians fled to place themselves under the protection of Mr. Krolczok, a missionary who resided at a place seven miles distant, but found him on the point of starting for Canton. The rioters allowed him to go peaceably away, and then wrecked his house. What became of the converts we are not informed. When the native police seized some of the ringleaders in the mob they were publicly rebuked by the magistrate for venturing to interfere without the authority of the Governor-General of the province, whose residence was, at the lowest calculation, 130 miles from the spot.

DEBATING EXTRAORDINARY.—The House of Commons of Canada was occupied with a railway bill at the evening sitting on the 22nd of April. The *Toronto Globe* reports the close of the discussion thus:—"Sir G. E. Cartier raised an objection. Mr. Ferguson said he did not hear distinctly the observations of the Minister of Militia, and asked him to repeat them. Sir George E. Cartier, amid great laughter, repeated his objections in French. The Hon. Sandfield Macdonald immediately rose, and, to the astonishment of the House, proceeded, amid roars of merriment, to speak in the Gaelic language. Sir George E. Cartier again, and assaying to speak in Latin, managed, with the help of Sir John A. Macdonald, to make himself understood to the extent of saying that he had risen to call to order that most illustrious and most learned man the member of Simcoe. He then said he would speak in Greek. He then, amid a multitude of noises and much laughter, proceeded to jumble together a dozen of Greek words having no connection with each other, and finishing with a scrap from Homer. Mr. Levesconte, in Spanish, said it was time the discussion should cease. Sir John A. Macdonald was of the opinion of the last speaker. The Hon. Mr. Abbott objected to a discussion on serious matters being carried on in that House in the Choctaw language. The hour for private bills having elapsed, the discussion was postponed."

THE GOVERNMENT EDUCATION BILL.

We are requested to state that the proposed meeting of London Nonconformists on the Education question at St. James's Hall, on the 24th instant, is postponed till after the publication of the amendments to the Government Bill.

THE WESLEYAN COMMITTEE.

At a meeting of the Wesleyan Education Committee, held last week at the Mission-house, the President in the chair, the following recommendations were agreed to:—1. That a school board should be formed for every district in the country. 2. That such school boards should be formed immediately on the new Act coming into force. 3. It was pronounced essential to the well working of the bill that wherever the population of a school district would be less than 7,000 the principle of grouping districts recognised by the bill should be put into operation. 4. That the election of school boards, whether in boroughs or in parishes, should be by the ratepayers, each ratepayer having only one vote for each candidate. 5. That in schools created under a school board, which may be called school-board schools proper, no denominational formularies (such as creed or catechism, for example) ought to be permitted by law to be taught or used, but that no by-law of the school board should prohibit reading out of the Scriptures or instruction out of the Scriptures by the teachers. 6. That in school-board schools proper no person whatever, except the school teacher, shall give instruction in religion. 7. That in any inquiry as to educational deficiency to be made under the bill no school should be considered to give efficient instruction which does not offer education on conditions fair and equal to all, and accept the Conscience Clause prescribed by the bill. 8. That the existing denominational schools should not be interfered with, except so far as requiring the adoption of a satisfactory Conscience Clause, but that in the case of all rate-aided schools denominational formularies should be excluded, and that from the time at which the Act shall come into operation the present system of building grants from the Education Department should be discontinued. 9. That no clergyman, priest, member of any religious order or minister of any religious denomination should be appointed school teacher in any public elementary school within the meaning of the Act. 10. That under no circumstances should Her Majesty's inspectors examine the scholars in any public school in religious knowledge. 11. That no scholar should be required, as a condition of being admitted into, to attend any Sunday-school or any place of religious worship, or to learn any such catechism or religious formula, or be present at any such lesson or instruction, or observance as may have been objected to by the parent of the scholar sending his objection to the managers or principal teacher of the school, or one of them. 12. That, considering the provision of clause 7, sec. 2, in connection with Clause 83, as tending to give finality to the existing code of Privy Council regulations, which are too numerous, complicated, and unequal in their operation to be accepted with satisfaction, the committee would have been prepared to offer strong objections to these clauses but for the existence of a general understanding that these regulations would undergo a complete revision. In anticipation of such a revision they request the general committee, in case of the passing of the Act, to give their best attention to the subject and take such measures as they may find necessary to secure a more equal and serviceable distribution of the Par-

liamentary grant. 13. That the bill is defective in regard to the general provision, whether by direct or indirect legislation, necessary for enforcing education throughout the country; and, in particular, that the specific provisions of the bill are not sufficiently searching and stringent to secure the education of pauper and neglected children. 14. That no by-law of any school board affecting religious instruction shall have force unless it receive the sanction of the Education Department. 15. The trustees, or where there are no trustees the managers, of any elementary school in the district of any school board, acting in such manner and with such consent, if any, as is defined by the instrument declaring the trusts, may, with the consent of the Education Department, make an arrangement with the school board for transferring their school to such board, and the board may assent to such arrangement. 16. In cases where there are no trustees the managers may convey to the school board the whole interest in the school house and endowment, or such smaller interest as may be required under the arrangement.

Among the gentlemen who took part in the discussion were the Revs. S. R. Hall, Dr. Osborn, W. Shaw, Dr. Rigg, G. Olver, C. Haydon, C. Prest, J. Bedford, W. Arthur, J. Farrar, and H. W. Holland; also Messrs. Bunting, W. M'Arthur, M.P., W. Pocock, G. Lidgett, A. M'Arthur, G. Knowles, S. D. Waddy (barrister), H. H. Fowler, and others.

THE SOCIETY OF FRIENDS.

A deputation from the Society of Friends waited upon Mr. Gladstone and Mr. W. E. Forster on this subject on Friday in Downing-street. The deputation consisted of Mr. J. Forster, of Tottenham; Mr. Theodore Fry, Darlington; Mr. Gibson, Saffron Walden; Mr. Hodgkin, Lewes; Mr. Juke, Hitchin; Mr. Palmer, Reading; Mr. James Spencer-Bell and Mr. Braithwaite, London. They were introduced by Mr. Pease, M.P. A document representing the views of the society was handed to the Prime Minister. It states:—1. That the Bible and Scriptural instruction ought not to be excluded by Parliamentary enactment from public elementary schools. 2. That in all schools, established by local boards under the Act, the teaching of any denominational catechism, or of the peculiar religious doctrines of any Church or sect, should be absolutely prohibited, it being our deliberate conviction that the public support of such teaching involves and would be felt to be a direct infringement of religious liberty. 3. That the Act should require that in all districts in which there are no board schools adequate provision should otherwise be made for public elementary education of an undenominational character. It foresees great, and it fears insurmountable, difficulty in the application of local rates to existing denominational schools; but if the proposal to that effect continues to form part of the bill, it considers it absolutely necessary that, at the least, effectual provision be made to secure that such funds shall not be applied in support of sectarian teaching.

THE NATIONAL SOCIETY.

A deputation of the committee of the National Society, including the Bishop of Gloucester and Bristol, Earl Nelson, Lord Redesdale, Mr. Beresford Hope, M.P., Mr. Talbot, M.P., Mr. J. G. Hubbard, Archdeacon Bickersteth, Sir C. B. Adderley, M.P., and the Rev. Canon Gregory, waited on Wednesday upon Mr. Gladstone, Earl De Grey, and Mr. Forster, for the purpose of expressing their views relative to the Education Bill. The Bishop of Gloucester, in presenting a memorial to Mr. Gladstone, stated that the National Society were heartily desirous of co-operating with the Government in the cause of education, and that this had always been their feeling was proved by the wide discretion which in an increasing number of cases they had allowed to the managers of schools with regard to a conscience clause. They strongly objected to religion being separated from education, and were willing that State aid should be given equally to the schools of other denominations. Several members of the deputation having expressed their views, Sir C. Adderley said that a meeting in Lancashire, attended by 700 teachers, had recently declared almost unanimously for religious instruction. A conscience clause merely was so vague and indefinite that it would never lead to any mischief; but if a fixed hour were assigned for religious teaching a considerable number of parents would avail themselves of the right of withdrawing their children. Mr. Gladstone: But we could hardly argue that a conscience clause should be made indefinite and vague on the ground that if it were not so it would be mischievous. I understand that you do not object to a time table provided it is locally settled. Mr. Talbot remarked that the Endowed School Act of last session contained a conscience clause, but no time table. The Rev. Canon Gregory pointed out the awkward position in which the society would be placed if the principle of distinctive teaching, on the faith of the maintenance of which millions of money had been subscribed, were infringed. Mr. Gladstone: In the recent discussions almost all have appeared agreed in insisting on religious education, though different constructions of it have been given. Canon Gregory remarked that some had contended for the mere reading of the Bible, which he did not regard as religious teaching. The Bishop of Gloucester said the feeling of himself and many of the committee was that they deprecated the introduction of a time table into the bill, but they approved such arrangements by managers as would give equitable effect to a conscience clause. Mr. Gladstone: Then you do not object to the obligation being laid on managers to make arrangements, but only to the arrangements being fixed in a stereotyped form? The Bishop of Gloucester assented, and the deputation then withdrew.

The Premier was also waited upon by a separate deputation, which included the Bishops of Llandaff, Bangor, and St. Asaph, and which rebutted many assertions recently made as to the unpopularity of the National Society's schools in Wales.

EARL RUSSELL.

Earl Russell, in a letter to the *Daily News*, says:—"I have to request that you will correct an error in the report of my speech at the British and Foreign School Society, which is of some importance; and, as the report is generally faithful, I am the more anxious to set right the mistake. I am made to say, 'If I should find that the bill as it comes up from the House of Commons, enacting for perpetuity secular education for this country,' &c. The word I used was 'sectarian' education; and although I did not choose to discuss clauses in the bill, I can easily show that the effect of the bill will, if not greatly amended, be such as I declared I should protest against. This may be easily proved. 1. It is clear by Clause 7, Sec. 3, that the teaching of a catechism or religious formula is in contemplation of the authors of the bill, otherwise how would any one object to it? 2. In Clause 29, it is proposed to enact that 'the school board shall be a body corporate, by the name of the school board of the district to which they belong, having a perpetual succession and a common seal, with power to acquire land,' &c. Of course this applies to any regulations for teaching catechisms, whether of the Church of England, the Church of Scotland, or the Church of Rome; so that what I intended as a scaffolding is converted into a permanent building."

ATTEMPTS TO EFFECT A COMPROMISE ON THE RELIGIOUS QUESTION.

The Vicar of St. Mary's, Nottingham, believing that it was possible to devise a solution of the religious difficulty which now threatens to stop Mr. Forster's Education Bill, that would be acceptable to religious men of all denominations, summoned to a conference a few of the leading clergy and Nonconformist ministers of different denomination in the town of Nottingham, with a view of drawing up a series of resolutions to lay before a large meeting of all the clergy and ministers, together with representatives of the laity, in that town. There were eighteen of the leading clergy and Nonconformist ministers at this conference, and after frank and full deliberation, the meeting adopted the following resolutions as expressing what they considered to be the right and practicable method of adapting Mr. Forster's bill to the existing circumstances of the country, and which they further believed would be generally acceptable to all parties and denominations in the State. Whilst all the resolutions were carried *non. con.*, the last resolution, which was necessarily the most fully discussed because the most important, was carried unanimously.

I. This meeting assents to Mr. Forster's proposal to allow existing schools to be sustained and managed as they are at present.

a. In order, however, to prevent any religious instruction being forced on any child whose parents or guardians do not desire it to be given, this meeting considers that in all elementary schools there should be a time-table conscience clause.

b. By a time-table conscience clause this meeting understands a regulation fixing a definite period, to be determined by the managers, during school hours in which the religious instruction shall be given, and during which any child, whose parents or guardians desire it, and express it personally or in writing, shall receive other instruction instead.

(II). This meeting assents to Mr. Forster's proposal to supplement existing schools where they are insufficient for the educational requirements of any district by schools which shall be erected and partly maintained by local rates, and shall be under the direction of local school boards.

(III). With respect to such supplemented schools this meeting, under existing circumstances, assents to the religious teaching being confined to the reading of, and instruction in, the Holy Scriptures, such instruction to be undenominational and unsectarian; and such schools, as well as all existing elementary schools, to have a time-table conscience clause.

On Friday the following memorial was presented to Mr. W. E. Forster by the Rev. Dr. Walker, rector of Cheltenham, and the Rev. Dr. Morton Brown, minister of the Congregational Church.

We, the undersigned ministers of the Gospel in the town of Cheltenham, having carefully and anxiously considered your Elementary Education Bill, desire to represent to you that we gratefully recognise the ability with which you have introduced this measure into Parliament, contemplating as it does the education of every child in the kingdom, and also manifesting a desire to preserve the Christian character of the teaching in elementary schools.

It is our opinion that provided instruction in any doctrine distinctly peculiar to one or other of the Christian denominations be excluded, there is a body of essential Christian truth in which the great majority of Nonconformists and Churchmen, as represented by the signatures of the undersigned, are agreed, and which they would desire to have taught as the basis of all true education, and of every attempt to form the character of the young.

If such a system of religious teaching were introduced generally, we believe that, instead of needless controversies, there would be a manifestation of concord and co-operation which would greatly tend to the furtherance of the important object which you have in view.

We are quite aware that, for the satisfaction of those who cannot concur in the views we have indicated, a stringent Conscience Clause should still form part of the bill, but we feel it would be unjust to the vast majority of parents, desiring, as they do, their children to be brought up to lead a godly and a Christian life, that the teaching of Holy Scripture and training in essential Christian truth and duty should be excluded from the school routine.

Eagerly praying that you may be enabled to carry through Parliament such a measure as shall tend to the promotion of the best interests of the country, we beg to subscribe ourselves your faithful and obedient servants.

The memorial is signed by the rector (the Rev. Dr.

Walker), the Principal of the College (Dr. Jex-Blake), and nearly every clergyman in Cheltenham, as well as Dr. Morton Brown, and the ministers of the Congregational, Wesleyan, Baptist, English Presbyterian, Primitive Methodist, Methodist Free Church, and Countess of Huntingdon's Connexion.

THE MURDERS IN GREECE.

An eighth series of letters relating to the murders at Marathon has been issued by Lord Clarendon. Most of the space is occupied by a long statement made by Louis Gleissner, a German courier, who accompanied Lord and Lady Muncester and Mr. Vyner on their journey in Greece, and who acted as a messenger between Lord Muncester and Mr. Vyner during the latter's captivity with the brigands. There are also one or two short letters from Mr. Vyner and Mr. Lloyd to Lord Muncester. On April 19 Mr. Vyner wrote:—

I consider the idea of Gleissner exchanging with me impossible (an offer to this effect had been made by Gleissner himself), and were it possible, I would not bear of it for a minute. Telegraph to De Grey to ask Lord Clarendon to urge the Greek Government to get us released, as they can do it, and will, if sufficient pressure is put on them; and write to him, or send on this letter, explaining that this is no ordinary act of brigandage, but to a certain amount political; and that we went to Marathon on the War Minister's word.

The last letter is one from Mr. Vyner, and is supposed to have been written on the 20th April. In it he says:—

The chief has said to Noel that he will keep us safe for three or four months; but, of course, the soldiers being let loose has done away with our security, and on the first engagement with the troops we must die, as they would kill us at once. The proposition of being sent out of the country, they at present will not agree to at all. On the second proposition of being sent to prison for trial, they say rather than do that they would die fighting, as they put no trust in the Greek Government. There is one thing they would agree to, namely, that a formal trial should be held here, and that they should be pardoned afterwards; this does not seem illegal; and thank the King and his Ministers on my behalf for their kindness, and say that I do not ask (for I am powerless to do that), but that, as a dying man I implore of them humbly to grant this request of the brigands, and to prevent the operations of the soldiers; as if not we must die in a day or two, besides the needless bloodshed that would ensue. The Government official regards our position as beyond hope, so that we must trust to God that we may die bravely, as Englishmen should do. Pray for your unfortunate but affectionate friend, FREDERICK VYNER.—P.S. Shew this to Mr. Erskine, if you like. No chance of a messenger; if there is, send a Bible. These men are desperate; no pressure will avail.

A telegram from Athens says:—"The Greek bar has protested against Mr. Erskine's letter of the 16th of April, and have denied that the brigands, according to their own statement, made to the agents of Messrs. Zaimis, had sent into Athens to consult three advocates of high standing."

The French Minister has notified to the Greek Government that should French subjects be seized by brigands, the Government itself would be called upon to pay whatever ransom might be demanded.

Court, Official, and Personal News.

Her Majesty held a drawing-room on Tuesday at Buckingham Palace. The Queen was accompanied by the Prince and Princess of Wales, Princess Louise, the Duke of Cambridge, Prince Christian, Prince Teck, and Prince Edward of Saxe Weimar.

On Wednesday a state concert was given at Buckingham Palace, at which some 700 persons were present. The band and chorus, consisting of upwards of 160 performers, were selected from the Italian Operas, the Philharmonic and Sacred Harmonic Societies, and Her Majesty's private band.

The Queen held a court on Friday at Windsor, when the Bishops of St. Asaph and Chichester did homage on their elevation to the Episcopal Bench. The Earl of Minto was invested with the Grand Cross of the Order of the Thistle.

On Saturday afternoon Lord and Lady Muncester, who, it will be recollected, were among the English prisoners captured by the Greek brigands, went to Windsor on a visit to the Queen, and remained till Monday.

The King of the Belgians is on a private visit to this country. He has been to see Her Majesty at Windsor.

The Court is expected to leave for Scotland tomorrow.

The Queen has addressed an autograph letter to the Countess de Grey, expressive of her condolence and sympathy on her sad affliction by the assassination of her brother, Mr. Vyner.

The health of Prince Leopold appears to have improved since his return to Windsor Castle. He has taken daily drives in the park, and in the vicinity of Windsor.

The death is announced of Earl Howe, which took place on Friday at his residence in London. His lordship was born in 1796. He is succeeded by his eldest son, Viscount Curzon, M.P., who has sat for South Leicestershire since 1857. His lordship was for many years Lord Chamberlain to Queen Adelaide, and was grandson of the celebrated Admiral.

Earl De Grey and Ripon was installed Grand Master of the English Freemasons, in the Freemasons' Hall, London, on Saturday. The Prince of Wales was present.

Mr. Gladstone has consented to preside at the annual dinner of the Cobden Club on the 23rd of July.

An arrangement has been come to between the Government and the delegates from New Zealand, by which Parliament will be asked to guarantee a loan of 1,000,000*l.*, to be raised by the colony for the purpose of employing the friendly Maories in road-making and other public works, and for the promotion of emigration.

The *Post* has reason to believe that the naturalisation treaty between this country and the United States, which has been the subject of negotiation for some time past, has now been signed by Lord Clarendon and Mr. Motley.

The House of Commons will probably rise for the Whitsuntide holidays on the 31st inst., the eve of the Derby.

It is understood that the provisions relating to the form of the ballot, which Lord Hartington sketched in his recent speech, are modified in the bill which is about to be issued.

It is said that Mr. Anthony Trollope contemplates a visit to Australia shortly.

A Bristol paper publishes the following statement about the President of the Board of Trade:—"Mr. Bright, who is at Llandudno, is much better, and is out every day. He knits garters to amuse himself, as he is only allowed to read but little." "The right hon. gentleman," says the *Daily News*, "making rapid and satisfactory progress towards recovery; and, but for the undesirability of taxing too soon a newly-acquired strength, would probably be able to resume his official and Parliamentary duties during the present session."

Her Majesty has intimated her intention to offer in competition to the female artists of all nations a prize of a thousand francs (40*l.*) for the best fan, painted or carved, by a lady under twenty-five years of age. Such fan must be exhibited at the International Exhibition of next year.

A circular has been addressed to the tenant farmers on Lord Leigh's estates, informing them that on quitting their farms on any cause whatever, they will be compensated for every unexhausted improvement made at their own expense.

Miscellaneous.

THE FUNERAL OF SIR JAMES SIMPSON took place at Edinburgh on Friday. The procession, which numbered over sixteen hundred persons, included representatives of the civic academies and literary bodies, many of them wearing their robes. The coffin was borne on an open catafalque. There were large crowds in the streets, and the windows of the houses along the line of route were filled with spectators. The shops in the city were closed.

FEMALE EDUCATION IN INDIA.—Miss Mary Carpenter delivered an address to a crowded meeting at the Society of Arts, on Friday evening, on the result of her labours for the promotion of female education in India. Among the speakers was Baboo Keshub Chunder Sen, who bore high testimony to the value of Miss Carpenter's work, and suggested the formation of a society to extend the education of females.

EMIGRATION TO CANADA.—The fourth party of emigrants assisted to Canada by the committee of the Colonial and Foreign Emigration Fund left Victoria Dock for Quebec on Thursday morning, on board the steamship *Avon*, 1,600 tons, Captain Robinson, master. The party numbers 350 statute adults, or about 450 persons, the majority of whom are women and children, and makes the total number assisted from London this season 2,000.

PALESTINE EXPLORATION FUND.—The annual meeting of the subscribers to the Palestine Exploration Fund was held on Monday at the Royal Institution under the presidency of the Archbishop of York. Speaking of the discovery of the Moabite stone, His Grace said that the offer to purchase it had had an unfortunate result, because the people who had possession of it began to understand that they had something which was valuable, and in their ignorance they broke it into fifty pieces, thinking that they would thereby make more money by it. The pieces, however, had been gathered together. Captain Warren gave a detailed account of his explorations, and Sir Henry Rawlinson, the Dean of Westminster, Mr. G. Grove, and other gentlemen, also spoke. Sir Henry Rawlinson said the discovery of the Moabite stone was not in his opinion of that paramount importance which some persons had claimed for it. Its chief value was its acting as a stimulus to further researches.

THE FENIAN MOVEMENT.—Two men, named John Wilson and Michael Davit, were charged at the Marylebone Police-court on Tuesday, the former with having fifty six-chambered revolvers in his possession, and the latter with loitering about the Great Western Railway-station at Paddington, as it was supposed, for some unlawful purpose. In Wilson's pocket was found a slip of paper on which was written an address at which Davit had been lodging. On Davit were found 150*l.* in notes and two or three sovereigns, as well as a couple of keys, one of which fitted a carpet-bag containing a hammer, a small "jemmy," screw-drivers, &c., found at Davit's lodgings. Mr. D'Eyncourt said the evidence to connect the prisoners was very slight. Superintendent Williamson, of the detective force, asked for a remand, and said that he believed that Davit, under various names, had for some months been travelling in the north of England for the purpose of buying arms for the Fenians. Mr. D'Eyncourt remanded the prisoners, consenting to accept bail in the sum of 100*l.* for each. They said they had no friends in London, and were removed to the House of Detention.

Literature.

"THE BOOK OF ORM."*

Mr. Buchanan's genius has struck root into new form of life and feeling—subtle, delicate, and marvellously fair, and charged with all the mystery and wonder that seem to rest upon the cheek of a dying maiden, or the first glance of the eyes of a waking child. Of his ability to catch coarse and common forms of feeling, and to give them a kind of bald dramatic setting—the poetic light suffusing the hidden side, and giving a tone of purity to the whole, yet never escaping round the outline to create a nimbus about it—we had of course had ample proof in his "London Poems," and some of his earlier idylls. Sometimes, indeed, we were compelled to blame him for what appeared an occasional touch of coarseness, suggesting too much of the earth, earthy. We had, too, in these poems a constant return upon the mystery of nature, a rapt listening to the messages of winds and waves and clouds; but there was unmistakeably some feeling as if of a puzzle and contradiction that kept nature and man absolutely apart—an oppression and a terrible disjunction which gave an undertone of pathetic impatience and an unrestful haunting sense of a problem yet unsolved. When poor "Liz" goes to the country and is so overcome by the purity and health of its suggestion, that she must rush back to the City, with its smoke and mire and sin for the sake of imperative relief, the poet expresses more the ground of his own relations to nature and to man than any feeling possible to such a character in such circumstances as she was placed in.

But in "Orm the Celt" Mr. Buchanan has found an excellent medium for bringing the mystery of man's life into direct contact with the mystery of nature, and exhibiting them in their direct and mutually operative influences. The substance of this volume is properly the problems of the world, and the re-statement of them finds dramatic justification in the place and function of the Celtic genius in the world's development. All is touched with the faint, far-drawn light of the wan morning moon; and there is a ghostliness about the form of the whole conception; for it is the Celtic phantasy that Mr. Buchanan uses to veil or to reveal (as it may be) the story of a remarkably strong interior life, such as we believe few would have credited that the author of "London Poems" was undergoing when he was painting these perhaps too strongly individualised portraits. We cannot, therefore, feel ourselves safe in saying that Mr. Buchanan has given us a volume likely to be more popular than any former one of his, but we candidly think he has written what will surprise, and should tend to reconcile, some of those who have heretofore criticised him with something like unsympathetic dislike. For ourselves, we frankly confess that some of our prejudices have vanished in the joy felt in the pure spirituality, and loving trustful peace which flows through these poems, like a clear wimpling streamlet smiling through tortuous highland wilds, bare, rugged, mysterious and crowned with clouds, and mists, and snows. The "Song of the Veil," with which the book opens, is the lyric of man's individuality, determined by the faith in God, whom yet to see face to face were but misery and death in the brightness of an ineffable consuming glory.

"Yet Mark me closely!
Strongly I swear,
Seen or seen not,
The Face is there.
When the veil is clearest
And sunniest,
Closest and nearest
The Face is prest.
But when grown weary
With long down-looking,
The Face withdrawing
For a time is gone,
The great Veil darkens,
And ye see full clearly,
Glittering numberless
The gems thereon.
For the lamp of his features,
Divinely burning,
Shines, and suffuses
The Veil with light,
And the face drawn backward,
With that deep sighing
Ye hear in the gloaming,
Leaves ye the night."

The halo of the Celtic glamour that wells and spreads round all the problems of life is there, and the measure is most happily used to express it. We have not quoted this passage as being the most effective in the book; but only as showing how characteristically Mr. Buchanan has caught the Celtic spirit, and how completely he can adapt his rhythms to express it. "The

* The Book of Orm. A Prelude to the Epic. By ROBERT BUCHANAN. (Strahan and Co.)

"Songs of the Veil" are the various forms in which the questionings as to this primal mystery have revealed themselves, as read through the Celtic character; and indeed there is an attempt throughout the book to indirectly deal with the main lives of philosophic thought of the present day. The poem—the "Philosophers"—in this section, and several others further on, are decisive proof of this.

"The Man and the Shadow," is meant to exhibit the unfading reality of that alone in human life and experience which seems in the eye of sense the most unreal and phantasmal, and here we have some most exquisite passages of blank verse. "Songs of Corruption," is the next section. With sufficient significance, too, for it is intended to exhibit how, through the pathway of corruption and death, the shadow at once justifies its essential reality, and by tender memories keeps closer hold of the phantasy; and how, wanting this process of death and visible change by which we are led on gently from the sweet pleasure of delight in the visible to a still deeper joy in the unseen world, we were but miserable wanderers through ever-lengthening vales of tears. Death is the great justifier and crown-bringer of the shadow; the churchyard is the perpetual peaceful witness of the true reality of man.

"Now at the bottom of a snowy mountain
I came upon a woman thin with sorrow,
Whose voice was like the crying of a sea gull,
Saying, 'O Angel of the Lord, come hither,
And bring me him I seek for on thy bosom,
That I may close his eyelids and embrace him.

I curse thee that I cannot look upon him!
I curse thee that I know not he is sleeping!
Yet know that he has vanished upon God!

I laid my little girl upon a wood-bier,
And very sweet she seemed, and near unto me;
And slipping flowers into her shroud was comfort.

I put my silver mother in the darkness,
And kissed her, and was solaced by her kisses,
And set a stone, to mark the place, above her.

And green, green were their quiet sleeping places,
So green that it was pleasant to remember
That I and my tall man would sleep beside them."

The closing of dead eyelids is not dreadful,
For comfort comes upon us when we close them,
And tears fall, and our sorrow grows familiar;

And we can sit above them where they slumber,
And spin a dreary pain into a sweetness,
And know indeed that we are very near them.

And again this put into the mouth of another:—

"Whither, and O whither," said the woman,
'O Spirit of the Lord, hast thou conveyed them,
My little ones, my little son and daughter?

For lo! we wandered forth at early morning,
And winds were blowing round us, and their mouths
Blew rosebuds to the rosebuds, and their eyes
Looked violets at the violets, and their hair
Made sunbeams in the sunshine, and their passing
Left a pleasure in the dew leaves behind them;

And suddenly my little son looked upward,
And his eyes were dried like dewdrops; and his
going
Was like a blow of fire upon my face.

And my little son was gone. My little daughter
Looked round me for him, clinging to my vesture;
But the Lord had drawn him from me, and I knew it
By the sign he gives the stricken, that the lost one
Lingers nowhere on the earth, on hill or valley,
Neither underneath the grasses, nor the tree-roots.

I sought him in the sunlight and the starlight,
I sought him in great forests, and in waters
Where I saw mine own pale image looking at me.

And I forgot my little bright-haired daughter,
Though her voice was like a wild-bird's far behind
me,

Till the voice ceased, and the universe was silent.

And still, in the starlight, came I backward
To the forest where I missed him; and no voices
Broke the stillness as I stooped down in the starlight,

And saw two little shoes filled up with dew,
And no mark of little footsteps any farther,
And knew my little daughter had gone also."

This, then, is the lyric of the bliss and comfort of death and corruption.

"The Songs of Seeking" reveal the strange off-glance of Christianity which looks through all the strivings of spiritual man; and we have here fitly towards the close the poem of "The Lamb of God," which is very pure and beautiful; the ripple of whose sweet glowing music is soon disturbed by the upraised tokens of doom that so strangely trouble men's hopes. In what follows—The Lifting of the Veil, Coruiken Sonnets, &c.—we see figured forth the strange strivings of man towards a rest which eludes him through the distressful problems of parting, and the pain ensuing from the upliftings of the veil in these awful dispensations;—some of these sonnets being remarkably beautiful. In the "Devils Mystics" we have "The Philosophers," which begins thus:—

"We are the drinkers of Hemlock!
Lo! we sit apart,
Each right hand is uplifted,
Each left hand holds a heart;
At our feet rolls by the tumult,
O'er our heads the still stars gleam—

We are the drinkers of Hemlock!
We drink and dream!"

And then comes "Homunculus; or the Song of Deicides," whose reference will be clearly enough seen from a few stanzas:—

Homunculus, Homunculus!
Not ever shalt thou conquer us;
Zeus, Astaroth, Brahm and Menu,
With all the Gods, white, black and blue,
Are fallen, and while I murmur thus
Strong and more strong, Homunculus
Upon a Teuton Jackass rides,
Singing the Song of Deicides.

It seems but yesterday the dim
And solitary germ of him
Glimmered most strangely on my sense,
While, with my microscope intense,
I searched a Beast's brain-cavern dark—
A germ—a gleam—a cell—a spark
Grown to Homunculus, who rides
To my sad Song of Deicides.

O had I then so far foreseen,
This day of doom had never been;
For, with a drop of fire from hell,
I would have killed the feeble cell.
Too late, too late! for slow and strange
He has passed the darker spheres of change,
Lo! he emerges—shouts, derides
Singing the Song of Deicides!"

"The Vision of the Man Accurst," is a most powerful poem, justifying the thought of ultimate restoration even to the worst of men, and exhibiting the peculiar form of hope and faith which the Celtic mind, in its incapacity to fix itself to definite forms of belief, is destined to throw across the later conclusions respecting the final destiny of humanity. No idea could possibly be given of the poem by any extract—to attempt it would simply be like cutting off a part of a living thing to show the beauty of its life, but we are sure that no reader could read this poem without being touched to tender sympathy, and to some enlargement of human hopes.

Mr. Buchanan has given us a mournful, but at the same time a mournfully tender and beautiful revelation of himself, in a new and unexpected light. We shall look forward with intense interest to the "Epic of Orm," which is already promised. If the prelude to the feast is so delicate and various, the feast itself must prove surpassing rich and delicious. It is with no slight regret we observe that Mr. Buchanan's continued illness has rendered it necessary for him to put forth this poem, mystically and tenderly beautiful as it is, in an incomplete form. "Continued ill-health," he writes in a note, "compels the omission of two poems—'A Rune found in the Starlight,' and 'The Song of Heaven'—which, although written, cannot be rendered perfect for press. 'Section IX. is also incomplete, wanting the 'all-important' 'Devil's Dirge,' which, however, 'will be added in a future edition.'"

THE CHARACTERS OF THEOPHRASTUS.*

Few ancient writers have received more attention, and few have deserved more, than Theophrastus; and he has won golden opinions from all sorts of people. Scholars of various countries have been found, in different ages, at work in his gallery of portraits, and whenever it has been opened to the public it has been frequented. The condition of the text has exercised the critical faculty of the learned, and some elliptical and idiomatic expressions have necessitated notes and comments; but the subject matter and the style have prevented the meaning of the master being mistaken. The portraits have been painted in such a vehicle that the likenesses could not be lost. Each character was left to speak and act for itself, and so it is at once recognised by all. The work is almost as fresh as it was the day it was finished. Instead of the thirty sketches having been taken from Athenian society in the age of Alexander the Great, they might be photographs of ourselves and those around us. We see the commonplace people of every day life betraying themselves by characteristic speech and conduct. The mirror has been held up to nature, and as that ever remains the same, we find in these old MSS. "the very age and body of the time, his form and pressure." Take the first sketch that comes as a specimen:—

"Flattery may be considered as a mode of companionship degrading but profitable to him who flatters. The flatterer is a person who will say as he walks with another, 'Do you observe how people are looking at you? This happens to no man in Athens but you. A compliment was paid to you yesterday in the Porch. More than thirty persons were sitting there; the question was started, who is the foremost man? Every one mentioned you first, and ended by coming back to your name.' With these and the like words, he will remove

* The Characters of Theophrastus. An English Translation from a Revised Text. With Introduction and Notes by R. C. JENN, M.A. (London and Cambridge: Macmillan and Co.)

a morsel of wool from his patron's coat; or, if a speck of chaff has been laid on the other's hair by the wind, he will pick it off, adding with a laugh, 'Do you see? because I have not met you for two days, you have had your beard full of white hairs; although no one has darker hair for his years than you.' Then he will request the company to be silent while the great man is speaking, and will praise him, too, in his hearing, and mark his approbation at a pause with 'True'; or he will laugh at a frigid joke, and stuff his cloak into his mouth as if he could not repress his amusement. He will request those whom he meets to stand still until 'his Honour' has passed. He will buy apples and pears, and bring them in and give to the children in their father's presence; adding, with kisses, 'Children of a good father.' Also when he assists at the purchase of slippers, he will declare that the foot is more shapely than the shoe. If his patron is approaching a friend, he will run forward and say, 'He is coming to you,' and then turning back, 'I have announced you.' He is just the person, too, who can run errands to the Women's Market without drawing breath. He is first of the guests to praise the wine; and to say, as he reclines next the host, 'How delicate is your fare!' and taking up something from the table, 'Now this—how excellent it is.' He will ask his friend if he is cold, and if he would like to put on something more; and, before the words are spoken, will wrap him up. Moreover, he will lean towards his ear and whisper with him; or will glance at him as he talks to the rest of the company. He will take the cushions from the slave at the theatre, and spread them on the seat with his own hands. He will say that his patron's house is well built, that his land is well planted, and that his portrait is like."

The authorship and date of the work have been keenly discussed, and the evidence both external and internal, has led most critics to accept it as the genuine production of Theophrastus, and to attribute it to the era of the New Comedy. Its present form is an open question. Some suppose that the "Characters" have reached us as they were originally written. Others look upon them as having formed part of a much larger work; but of these one party maintain that this larger work delineated, as indeed the preface premises, virtue and excellence, as well as weakness and imperfection; while a second, though they hold that from the very nature of the case, the writer could only have selected nosological specimens, yet are inclined to believe that these specimens must have been both more numerous and more elaborately finished than the portraits which we now possess. Theophrastus is known to have been the author of two large works on moral philosophy; one of these was called *"ἥθικα,"* and was perhaps a collection of special treatises; the other was entitled *"περὶ ἥθων,"* and was probably analogous in plan to the Nicomachean Ethics of Aristotle, but more comprehensive. It is now a favorite opinion that the "Characters" were derived from the latter of these works, or perhaps from both. The claims of the *"περὶ ἥθων"* have lately been urged in an elaborate and able Essay, by Dr. E. Petersen. Mr. Jebb, in his introduction, states several objections to this view, and broaches another hypothesis. He thinks Theophrastus wrote from time to time, for his own amusement and that of his friends, short sketches of characters common in every day life, allowing free scope in these to his gift of lively satire; and that these playful pieces were handed about in his intimate circle, but were never formed into a regular book.

From the style of the portraits, the scientific character of the author's habits and pursuits, and the place he occupied as the appointed successor of Aristotle, it is possible that we have in these sketches some of the materials that were being collected for a comprehensive natural history of man. They may not be the trifles they appear. We are reminded by them of the grotesque physiognomical studies which have been made by the great painters, and especially of the "Charicaturas" of Leonardo Da Vinci. Da Vinci is well known to have been in the habit of watching for ignoble faces, and the careful studies he made of degraded physiognomies were doubtless of great service to him in the conception of his ideals for our Lord and the Apostles.

Mr. Jebb's work will be very acceptable to Englishmen who do not read Greek. He gives the original, but accompanies it with a translation; and the illustrative notes, taken from Greek and Roman writers, are all translated. Further assistance is rendered by a rearrangement in the order of the characters. The different shades and tones of some are more easily recognised when they are brought into juxtaposition. By this means, the idiosyncrasies, for instance, of the various social pests who trouble us with their tongues are defined. "The Garrulous," the prince of social bores, who speaks an infinite deal of nothing, of whom Shakespeare says—

"O, he's as tedious
As a tired horse, a railing wife;
Worse than a smoky house. I had rather live
With cheese and garlic, in a windmill, far,
Than feed on cates, and have him talk to me
In any summer-house in Christendom,"

is thus distinguished from "The Loquacious."
"The great talker talks because he fancies that
"he talks well. He is by no means either an

"ignorant or an unintellectual man. And in
"committee, conference, or at a public meeting
"he is a nuisance, because you are not only
"obliged to hear him, but also to listen to what
"he says."

Mr. Jebb, in his preface, refers to the French translation of "La Bruyère," and the editions of Henry Galley, M.A., and the Rev. J. G. Shephard, and also a translation by Mr. F. Howell, stating that he has not been able to learn that there is any other English translation. We have before us "Imitations of the "Characters of Theophrastus," published anonymously in 1774, and printed for S. Leacroft, London; and also "The Characters of Theophrastus," translated into Latin, with English Notes and Observations, by R. Newton, D.D. Oxford, 1754. The translation which Mr. Jebb attributes to Mr. F. Howell was made by Isaac Taylor, the author of "The Natural History of "Enthusiasm." Mr. Howell was only the publisher. The Rev. J. G. Shephard speaks disparagingly of Isaac Taylor's translation and psychological hints, but his work, though an early production, is not to be despised. It was reprinted in the Family Classical Library, and is to be picked up sometimes at a bookstall.

DR. GLOAG ON THE ACTS.*

A thoroughly good exegetical commentary on the Acts of the Apostles would be very welcome. It would fill a gap in our literature. We have indeed many excellent contributions to such a work, but no work of the first order and complete in itself. Baumgarten's is too exclusively an elaborate development of a single thought, viz.:—that in the Acts we have a continuation of the Gospels, a further record of the works of Him who, before His ascension, only "began to do and to teach." Biscoe gives us a series of learned and valuable essays on themes suggested by the Acts, but does not profess to give a connected exposition of its contents. Hackett's commentary, though in itself a most valuable work, is so clipped and curtailed in the English edition as to be rendered of comparatively little worth. Lewin's, and Conybeare and Howson's, "Lives of St. Paul"—the former of which is not so well-known as it deserves to be—treat of only the second part of Luke's history, and are rather historical portraits of the great apostle than a critical examination of the inspired document. It may be doubted whether our Biblical library contains any commentary on this portion of Scripture so able and complete as Dr. Bennett's "Lectures "on the Acts of the Apostles"—an unpretending book never valued at its true worth, and which has now gone so completely out of fashion that it is rarely named even in any list of authorities.

Dr. Gloag has one great advantage over Dr. Bennett, and indeed over most of his English predecessors. He has carefully studied the most modern German commentaries, many of them excellent, one of them of supreme excellence, viz., Meyer's *"Apostelgeschichte."* In his preface he acknowledges that from this last-named work he has "derived greater "assistance than from all other works put together," and expresses a hope that the commentaries of this great man may some day be given to the English public in Clark's "Foreign "Theological Library." We are glad to hear that this hope is likely to be fulfilled, that Messrs. Clark intend to confer this great boon on English students. And we congratulate Dr. Gloag on the disinterested generosity of his hope; for as Meyer increases it is only too certain that Gloag will decrease. Indeed, if the great German critic be well rendered into English—and we trust the publishers will take special pains with this masterpiece—many of our commentaries on New Testament Scriptures will inevitably recede into the background.

Dr. Gloag will not misconceive our meaning if we say that even he is hardly a worthy precursor of the prince of commentators. Nevertheless, the work he now offers to the public is all that it pretends to be. As the product of the scanty leisure afforded by the busy life of a devoted parish minister, it deserves welcome and praise. It embodies the results of considerable culture and wide reading. It will be consulted with pleasure and satisfaction. It is accurate, concise, helpful. It does not shirk difficulties, but meets them fairly, though always from its own point of view—that of a minister more concerned with practice than speculation, and a little fettered perhaps by the strict demands of Scotch theology. Nevertheless, it shows many signs of scholarship and liberality. What many

* A Critical and Exegetical Commentary on the Acts of the Apostles. By PATON J. GLOAG, D.D. Two vols. (Edinburgh: T. and T. Clark.)

would shriek over as the damnable delusions of Rationalism, though in themselves the most elementary and innocent deductions of the critical science, Dr. Gloag either patiently refutes or frankly adopts.

The defects of the book, judging it from the highest point of view, are two. It overlooks the nicer points of criticism, even when they are such as admit of popular exposition, and would contribute to give life and picturesqueness to the narrative. And it lacks that imaginative force, the expositor's crowning gift, which breathes life and motion into words, scenes, and events, and summons the array of dead letters to come together in vital harmony, and to stand up upon their feet, a conquering and irresistible force.

BRIEF NOTICES.

Gold and Tinsel. A Novel. By the Author of "The Ups and Downs of an Old Maid's Life." Three Vols. (London: Tinsley Brothers.) A novel dealing with social and political questions, and treating them as a Liberal and Nonconformist, is a rarity, and as such we cannot but regard the book before us with considerable interest. The authoress has evidently very deep convictions on certain evils that are rife among us, to which she has here given expression. The different measure meted out to men and women for their offences against the law of purity, the readiness of society to worship mere wealth and station, and too readily to pardon the sins of the rich and powerful, the demoralisation wrought by our present system of elections, and the way in which money is lavished in order to induce the poor to abandon their political principles, are among the faults she exposes and rebukes, and she does it with considerable ability. She writes as one who has had some experience, and does not speak as a mere theorist; many of her pictures of life are extremely vivid and striking, and the principles inculcated throughout are sound and healthy. The story is subordinate to the moral purpose of the book, and when this is the case it must, to some extent, suffer, but it is by no means deficient in life and attractiveness, and the reader is not detained from perusing it by those interminable conversations and dissertations in which the author of a story of this character is tempted to indulge. The incidents occur, for the most part, naturally enough, and serve to bring out the points which it is the object of the tale admirably to illustrate. Among the characters none is more effectively drawn than the Dean of Discombe and Lady Charlotte Newburn, his wife. The Dean is an ecclesiastic of the true cathedral stamp, "a polished gentleman, extremely reserved in his manners, a great book-worm, but not a popular man except among the "higher class, nor was he an eloquent preacher." He is proud of his position as a local magnate, proud of his aristocratic connections, a feeling in which he is fully sustained by his haughty, querulous, and selfish wife, and above all things, zealous for the Irish Church and bitter against its assailants. He is not dealt with unkindly in the story, but the general effect is, and is undoubtedly meant to be, disgust with a system which puts such men in the most important offices of the Church of Christ. Sir Arthur Thistleton and his nephew are fair specimens of a class only too numerous, but on Miss Thistleton, with her implicit faith in the goodness of the family, her contempt for all common people, her unmitigated selfishness, her juvenile airs, and her old-world notions, and the utter frivolity of her whole life, our author has expended much care, and with considerable success. Mrs. Pope, the champion of women's rights, who neglects her husband and her children in her zeal for the privileges of her sex, who is always ready for eloquent declamation that comes to nothing, and so busy on a great book which never appears, is capably described, but the portraiture is sure to displease those earnest women who are at present so intent on altering the position of their sex, and who will hardly listen with patience to one of their sisters insisting, as is so well done here, that the great work of woman is to do deeds of mercy, rather than engage in controversies about political right. All the scenes of the election are pictured with great truthfulness and force, and show that the writer must know something of the life of a borough in the midst of such contests. The aim of the book is high, and it will do good, if only in the way of directing attention to some points apt to be overlooked in our social arrangements. That it will provoke opposition in certain quarters is certain. It is strongly liberal, and comes across a good many prejudices, while, on the other hand, it does not sufficiently identify itself with extreme social reformers as to excite their enthusiasm. But it is an honest, outspoken utterance, which deserves attention and respect, while, as a story, there is sufficient to interest the reader who may seek in it nothing higher than amusement.

Dictionary of Phrase and Fable. By the Rev. E. COBHAM BREWER, LL.D., of Trinity Hall, Cambridge, Author of "Guide to Science," "Guide to Every Day "Knowledge," &c., &c. (Cassell's.) The appearance of this book betrays the nature of its contents. It looks like either a dictionary or a directory. It will be found to be both. The meaning and origin of some 20,000 common and uncommon words and phrases are given; their history

traced, and their local habitation recorded. It might have been bigger and better than it is, but in its 979 pages the majority will find the information they seek, and the selection is as choice as could be expected from a single hand. While making free use of the labours of others, the editor has been busily at work himself, and we have here things both new and old. Dr. Brewer suggests, for instance, that the word "church" means "a circle," and would trace its origin to the circular stones forming the places of worship among the ancient German and Celtic nations. He has something to say as to why "common sense" is so called, and how we can be said to have "seven senses," how we come by such strange misnomers as "widow-bird," "Judas-tree," "wolf's-bane," "Jerusalem artichoke," and "foxglove." He has some light to throw on the allusions to unfamiliar names and unknown events which are constantly being made in newspapers and periodicals; and, like Dr. Roget in his "Thesaurus," Dr. Brewer notices those words and idioms which are commonly, but very erroneously, called "slang." There is not, as far as we have seen, any reference to words and phrases which have been coined by the criminal classes, and which are intended to conceal their arbitrary meaning from all who have not received a criminal education; but we are sometimes enlightened as to the significance of other dark sayings which are brought into our homes from school or college. Our readers, as easily as ourselves, could find in some of Dr. Brewer's statements ground for debate, since the origin of many words and phrases has been long lost in hopeless obscurity, and is now only a matter of opinion. They would be also able to add to this treasury of knowledge; but any and all of them, after consulting it, will have learnt something, and we heartily commend it to their notice as the successful result of twenty years' work.

Clarendon Press Series. A Golden Treasury of Greek Prose. By R. S. WRIGHT, M.A., Fellow of Oriel; Barrister-at-Law, and J. E. L. SHADWELL, M.A., Senior Student of Christ Church. (Oxford, 1870.) This class book forms a sequel to Mr. Wright's "Golden Treasury of Ancient Greek Poetry," and the two selections, in the hands of scholarly teachers, will give young students a fair idea of Grecian literature. Some of the finest passages in the principal Greek prose writers are here collected, and while it will be possible to use them as illustrations of the pregnant brevity, the grace and clearness, and the persuasive power of the language, it will be easy, where there is the disposition, to trace the religious opinions and feelings of the people. We have here names which are seldom if ever mentioned in the ordinary school routine; quotations are given from Epictetus, and M. Aurelius Antoninus, as well as from Thucydides, Demosthenes, and Plato, and thus an acquaintance may be formed with "the seekers after God," as well as with "the historians," "the orators," and "the philosophers," of Greece. There is no preface to the book, and Messrs. Wright and Shadwell have been unusually reticent about the authorities for the texts which they have adopted. A brief introduction, in which the history of Greek literature is sketched, and some of the characteristics of the different writers are noticed, is inserted at the end of the book, followed by a few critical and illustrative notes.

Mrs. Loudon's First Book of Botany. New Edition, revised and enlarged. By DAVID WOOSTER, Joint Editor of "Loudon's Encyclopædia of Plants," &c., with numerous engravings. (Bell and Daldy. 1870.) The text of this popular treatise has here received some additions, and help is offered in the pronunciation of botanical terms, by the use of accents. Many of the larger woodcuts will be recognised as old acquaintances, since they appeared fifteen years ago in "Orr's Circle of the Sciences." No objection need be taken to them on that score, and we should not have noticed the fact, had not the impressions been somewhat worn. Their imperfection, however, may oblige some students to examine more frequently, and more carefully, the fresh and living specimens in our botanical gardens. The treatise is compact and correct, and it will not only continue to serve as a safe guide to the science of botany, but being small and well printed it will be handy as a *vade-mecum* for visitors to Kew and Hampton Court.

Seven American ladies are engaged as sculptors in Rome at the present time—Misses Hosmer, Whitney, Lewis (coloured), Freeman, Stebbins, Foley, and Virginia Ream.

Sir Henry Bulwer's "Life of Lord Palmerston" will appear before the end of the present season. It is said that it will probably show Lord Palmerston's character to have been simpler and more frank than the present generation is inclined to believe.—*Athenæum*.

"LOTHAIR."—As many as 7,000 copies are said to have already been sold of "Lothair." All the stories about the price given for the copyright are devoid of foundation. Mr. Disraeli unexpectedly called on Mr. Longman one day; said he wished him to publish a new novel he had written; and desired to leave the business arrangements unreservedly in his hands. Mr. Longman is said to have replied that he felt the proposal to be a high compliment, and that he would at once accept it. But why did the old friend of Mr. Murray go to the great Whig publisher? Those who have read the recent articles in the *Quarterly* against the Conservative ex-Premier will hardly need an explanation.—*Correspondent of Manchester Guardian*.

Gleanings.

"Here, Alfred, is an apple: divide it politely with your little sister." "How shall I divide it politely, mamma?" "Give the larger part to the other person, my child." Alfred handed the apple to his little sister, saying, "Here, sis, you divide it yourself."

GROWTH OF TURF OPERATIONS.—As an indication of the extent to which turf operations have increased in the last century, it may be stated that the number of subscribers to Tattersall's betting rooms was 76 in the year 1789, that it had reached nearly 1,000 in 1848, and that in 1870 it is about 2,000.

SOMERSETSHIRE WIT.—A woman living in a country parish, not a hundred miles from Taunton, brought two of her children to the church to be baptized. On being asked their names, she replied, "Cherubim and Seraphim." "What!" said the parson in astonishment, "Why do you choose such names as these?" "Because," answered the woman, "they continually do cry."

CAN IT BE TRUE?—We are getting on splendidly with our church music here in London! At a well-known church where the very extremity of ritual is in vogue, the members of the fashionable congregation were on Easter Day regaled with the overtures to "Tancredi" and "Figaro" (strikingly ecclesiastical compositions) performed, after a manner, as concluding voluntaries! During the communion service, a selection from that very religious opera known as "Trovatore" was blared out, to the astonishment of musical hearers, and to the disgust of all not steeped in the sensational nonsense of the time.—*Musical Standard*.

A KNOWING SUB.—A country apothecary, being out for a day's shooting, took his errand boy to carry the game bag. Entering a field of turnips, the dog pointed, and the boy, overjoyed at the prospect of his master's success, exclaimed; "Lor, massy, there's a covey; if you get near them, won't you physic them?" "Physic them, you young rascal, what do you mean?" said the doctor. "Why, kill 'em to be sure," replied the lad.

A CONVENIENT LOSS OF MEMORY.—A gentleman who was very zealous on the subject of horses, but not according to knowledge, bought a mare at auction and rode her home. "Well, Caesar," said he to his sable coachman, "what do you think of her? She cost me five hundred dollars." "Dunno, massa." "Yes, but what do you think?" "Well, massa, it makes me think of what the preacher said yesterday—something about his money is soon parted. I disremember de fust part!"

HOW NEW POTATOES ARE MANUFACTURED.—As new potatoes are just about to make their appearance on our tables, it may be of interest to those of our readers who have a partiality for those vegetables to know how they are manufactured in Paris. Old potatoes, the cheapest and smallest that can be obtained, are purchased by the *rafistoleurs de pommes de terre*, as they are called, who carry their property to the banks of the Seine, a good supply of water being necessary. The potatoes are then put into tubs half-filled with water; then they are vigorously stirred about by the feet and legs of the manufacturers, who roll up their trowsers and stamp on the raw potatoes until they have not only completely rubbed off their dark skins, but have also given them that smooth and satin-like appearance which is so much appreciated by gourmands. They are then dried, neatly wrapped in paper, and arranged in small baskets, which are sold at the *Marchands de Comestibles* for five francs a piece. The oddest part of the whole business is that the *rafistoleurs* make no secret of their trade, and may daily be seen at work at the Pont Louis Philippe, within sight of the Hôtel de Ville.

GEORGE MULLER OF BRISTOL.—In conversation with Mr. Muller I learned many details of the management of the orphan house, the whole routine of which, in regularity, economy, and efficiency, might serve as a model for public charitable institutions. It will hardly be credited that the expenses are at the rate of less than 13*l.* annually for each orphan. The rate of mortality during the past year was only 1 in 161. This is the more remarkable, in that three-fourths of the children lost one or both parents in consumption,—a striking proof of what may be done by good diet, good air, and good training to diminish the ravages of this scourge of our climate. Under other circumstances, the mortality of the children of consumptive parents would be three or four times as great. Of ten deaths during the year one was an infant, and seven were "believers in the Lord Jesus," an expression which from Mr. Muller's lips implies more than nominal Christianity. The spiritual welfare of the orphans is the constant care of those who have charge of them. The selection of teachers and of all the officials of the institution is made by Mr. Muller personally, and his generous treatment of his subordinates is met by devoted affection and loyal co-operation in every department. Mr. Muller has always refused to sit for his likeness. On one occasion a successful attempt was made without his knowledge; but, on hearing of it, Mr. Muller entreated that it might be given up to him, and it was destroyed. Tall and dignified in person, his countenance is the index of a mind in which sound judgment and warm affection predominate. He is now above sixty years of age, and the hair tinged with iron grey, but is hale and active, notwithstanding the vast amount of work which absorbs his whole time. His good health he attributes, under God, to his methodical habits in work and diet, and to his systematic setting apart of time daily for private

meditation in the Scriptures and in prayer. Slow and deliberate in speech, the slight tinge of German accent gives a characteristic interest to his conversation. I went on Sunday evening to a chapel in Bristol where he officiates. It was crowded with an attentive and appreciating audience. The service was of the simplest kind, and the teaching of the best evangelical school. The subject of the discourse was the old familiar parable of the prodigal son. It was not a formal sermon, but the warm, earnest address of a man full of faith, and of anxiety for saving souls. The solemn gravity, the fatherly affection, the earnest prayers of this service revealed to me the secret of success in the great work of practical Christianity in which Mr. Muller is engaged.—*Sunday at Home for May*.

NOTICE.—All announcements intended for this column must be accompanied by a remittance of half-a-crown in postage stamps.

Births, Marriages, and Deaths.

MARRIAGE.

DRIVER—VOLLER.—May 5, at Zion Chapel, Stratford-road, Manchester, by the Rev. James Gwyther, assisted by the Rev. G. F. Driver, father of the bridegroom, the Rev. S. Barnes Driver, of Hitchin, to Pauline, eldest daughter of J. G. Moller, Esq., of Old Trafford, Manchester.

DEATH.

EDGER.—March 14, at Unbridge, Sarah, eldest daughter of the late John Edger, of Stonehouse, East Grinstead, Sussex, aged sixty-four.

BANK OF ENGLAND.

(From Wednesday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 82, for the week ending Wednesday, May 11.

ISSUE DEPARTMENT.

Notes issued	£33,735,730	Government Debt	£11,015,100
		Other Securities	£3,984,900
		Gold Coin & Bullion	£3,735,730
	£33,735,730		£33,735,730

BANKING DEPARTMENT.

Proprietors' Capital	£14,553,000	Government Securities (inc. dead weight annuity)	£12,931,695
Reserve	£1,118,880	Other Securities	£18,015,333
Public Deposits	£8,881,433	Notes	£10,390,985
Other Deposits	£16,338,968	Gold & Silver Coin	£1,046,170
Seven Day and other Bills	£93,401		
	£43,287,183		£43,287,183

May 12, 1870. GEORGE FORBES, Chief Cashier.

HOLLOWAY'S OINTMENT AND PILLS.—Warning to Mothers. The little attacks of illness attending childhood, though apparently trifling and evanescent, leave marks behind them when they recur frequently. The temper becomes irritable, and the complexion soon grows murky. It is the duty of all having the care of children to attend instantly to their trivial maladies, for the radical removal of which Holloway's remedies have received the most encouraging and constant praise for a quarter of a century. These invaluable remedies are safe and certain. They are mild in operation, yet effective in purpose, and readily applied by any attentive nurse. In all skin diseases, better, ringworm, knoth-rash, and every kind of eruption, the soothing power of Holloway's Ointment is most gratifying.

Markets.

CORN EXCHANGE, LONDON, Monday, May 14.

We had a small show of English wheat this morning, and arrivals coming to hand from abroad are of fair extent. With warmer weather the trade has been less active. Factors resisted decline, and prices ruled the same as Monday last. The flour trade was quiet, without change in prices. Beans and peas were fully as dear. Barley of grinding description, being scarce, was 6*d.* per qr. dearer. Of oats we have a good supply, and the business doing was at 3*d.* 6*d.* per qr. decline from the prices of Monday last. Indian corn met a slow sale. At the ports of call several fresh arrivals were reported. They are held at last week's quotations, but demand is less active.

CURRENT PRICES.

	Per Qr.		Per Qr.
WHEAT—	s. d.	PEAS—	s. d.
Essex and Kent,		Grey	23 to 31
red, old	— to —	Maple	34 39
Ditto new	39 48	White	34 37
White, old	— —	Boilers	34 37
new	41 70	Foreign, boilers	— —
Foreign red	43 41		
white	45 47	RYE	31 32
BARLEY—		OATS—	
English malting	26 80	English feed	20 22
Chevalier	34 40	potato	14 21
Distilling	30 84	Scotch feed	— —
Foreign	30 34	potato	— —
MALT—		Irish black	17 20
Pale	— —	white	17 19
Chevalier	— —	Foreign feed	17 19
Brown	48 51		
BEANS—		WHEAT—	
_ticks	25 36	Town made	39 43
Harrow	27 39	Country Marks	31 35
Small	— —	Norfolk & Suffolk	31 32
Egyptian	31 36		

BREAD. Saturday, May 14.—The prices in the Metropolitan area, for wheaten bread, per 4*lb.* loaf, 6*d.* to 7*d.*; House-hold bread, 6*d.* to 6*d.*

METROPOLITAN CATTLE MARKET, Monday, May 14. —The total imports of foreign stock into London last week amounted to 9,688 head. In the corresponding week in 1869 we received 17,243; in 1868, 6,416; in 1867, 10,716; and in 1866, 13,729 head. The tone of the cattle trade to-day has been good. The supply of stock exhibited has been good as regards numbers, and no falling off could be noticed in the quality of the stock. With a slow sale, the quotations have favoured purchasers. The show of beef, although rather less than on Monday last, has been quite an average, and the quality has continued good. In all breeds sales have progressed slowly, and prices have given way fully 3*d.* per 5*lb.* the best Scots and crosses selling at 4*s.* 8*d.* to 10*s.* 10*d.* per 5*lb.* From Norfolk, Suffolk, Essex, and Cambridgeshire, we received about 1,600 Scots and crosses; from other parts of England, about 320 various breeds; from Scotland, 325 Scots and

creases; and from Ireland, 20 head. The show of sheep has been liberal. A quiet business has been transacted, but last week's prices have been fully maintained. The best Down and half-breds have realised 8s. to 9s. 2d. per 8lbs. Lambs have been dull, at from 6s. 4d. to 7s. 4d. per 8lbs. Calves have been quiet, and pigs have been in limited request.

Per 8lbs. by the carcass.

s. d. s. d.	s. d. s. d.
Inf. coarse beasts 3 0 to 3 6	Prime Southdowns 5 0 to 5 2
Second quality 3 10 4 2	Lambs 6 6 7 4
Prime large oxen 4 4 4 6	Lge. coarse calves 3 10 4 10
Prime 80 lbs. &c. 4 8 4 10	Prime small 5 0 5 8
Coarse inf. sheep 3 0 3 4	Large hogs 4 6 5 4
Second quality 3 8 4 4	Westm. porkers 5 6 5 8
Pr. coarse woolled 4 6 5 0	

Buckling calves, 22s. to 26s., and quarter-old store pigs, 20s. to 26s. each.

METROPOLITAN MEAT MARKET, Monday, May 16.—The market has been moderately supplied with meat. The trade has been quiet at about late quotations. The imports into London last week consisted of 507 packages from Hamburg, and 4 from Rotterdam.

Per 8lbs. by the carcass.

s. d. s. d.	s. d. s. d.
Inferior beef 3 2 to 3 4	Middling ditto 3 6 3 8
Middling ditto 3 4 3 6	Prime ditto 4 4 4 8
Prime large do. 3 8 4 0	Veal 4 0 4 10
Do. small do. 4 2 4 4	Small pork 5 0 5 8
Large Pork 3 8 4 4	Lambs 5 6 5 8
Inf. mutton 3 0 3 4	

PROVISIONS, Monday, May 16.—The arrivals last week from Ireland were 350 firkins butter, and 3,747 bales bacon, and from foreign ports 26,952 packages butter, and 2,232 bales bacon. Owing to the favourable change in the weather, prices of foreign butter have declined 8s. to 10s. per cwt.; best Dutch, 110s. Irish declined about 4s. per cwt., with the exception of fourth Corks. Bacon sold steadily, best Waterford supports its price, but all other sorts are 1s. to 2s. per cwt. lower.

COVENT GARDEN MARKET, Friday, May 13.—We have a large addition to the supply of forced fruit this week, and prices are receding. The sale of rough goods has improved, the stands being generally well cleared. Peaches may be added to the list, but the quantity is very limited at present. Flowers chiefly consist of azaleas, orchids, roses, French and scarlet pelargoniums, heaths, fuchsias, wallflowers, &c.

BOROUGH HOP MARKET, Monday, May 16.—We have to report a better feeling in our market, which has imparted firmness to all classes of the new growth; and although operations generally have been limited, there is a decided tendency to increased business. New Americans are slow of sale, but large parcels of yearlings have been taken up of late at the low figures current. Imports for the week ending 14th May, 332 bales against 1,614 bales the previous week. Foreign markets are reported as improving in tone; and as prices of fine samples abroad are higher than on this side, exports from the Continent are at present out of question. New York advices to the 2nd inst. report a quiet market, with no alteration in prices. Mid and East Kent, 71. 0s., 91. 5s., to 121. 12s.; Weald, 61. 0s., 71. 0s., to 81. 0s.; Sussex, 51. 12s., 61. 6s., to 61. 13s.; Bavarians, 61. 6s., 71. 7s., to 91. 0s.; French, 51. 0s., 61. 15s., to 81. 10s.; Americans, 41. 5s., 51. 5s., to 61. 0s.; Yearlings, 11. 10s., 21. 10s., to 31. 15s. The imports of foreign hops into London last week consisted of 13 bales from Antwerp, 50 bales from Hamburg, 4 Rotterdam, and 436 bales from New York.

POTATOES. — BOROUGH AND SPITALFIELDS. — Monday, May 16.—These markets have been somewhat scantily supplied with potatoes. The trade has been steady at about previous quotations. The imports into London last week consisted of 7,946 bags 533 sacks from Antwerp, 1,839 boxes Lisbon, 183 tons 877 sacks 754 bags Dunkirk, 59 tons Stettin, 2,617 boxes 40 cases Cadiz, and 4,188 boxes Marseilles. English Shaws, 120s. to 140s. per ton; English Regents, 110s. to 130s. per ton; Scotch Regents, 100s. to 130s. per ton; Scotch rocks, 90s. to 110s. per ton.

SEED, Monday, May 16.—There was scarcely any inquiry for cloverseed, and the stocks of every description are much reduced. Prices of all sorts are too high to bring buyers forward to hold over, and few transactions are for the present likely to take place. In trefoils, as well in English as in foreign, prices are also too high to bring buyers forward, and stocks are much reduced. Fine qualities of rape seed command very high prices, select English quantities being very scarce. New white mustards bring high rates. Good canaryseed was in steady demand at full rates.

WOOL, Monday, May 16.—There has been very little inquiry for English wool, the demand having been principally confined to choice lustrous and demi-lustrous. Prices, however, remained firm, and the yarn trade having continued steady, it is believed that the quotations will be maintained. The public sales of colonial wool have been concluded, and an average rise of 1d. per lb. has been established.

OIL, Monday, May 16.—Lined oil has been in fair request, at full quotations. Rape has been firm, at advanced rates. In other oils the business doing has been very moderate.

TALLOW, Monday, May 16.—The market has been steady. Y.O., spot, 44s. 9d. per cwt. Town Tallow 41s. 9d. net cash.

COAL, Monday, May 16.—Mostly gas coal offered to-day. Wallend, South Hetton, 17s.; Haswell, 17s. 6d.; Tunstall, 15s.; Hartley's, 15s. Ships fresh arrived (all screw steamers), 19; ships at sea, 23.

Advertisements.

SOCIETY for the LIBERATION of RELIGION from STATE PATRONAGE and CONTROL. The ANNUAL REPORT of the EXECUTIVE COMMITTEE, presented to the Council at its recent meeting, will be forwarded on application to the undersigned.

J. CARVELL WILLIAMS, Secretary.
2, Bejeants'-inn, Fleet-street, London.

BOARD, Partial or Otherwise, for a GENTLEMAN or LADY, in a Private Family (no children), near Hampstead.—Apply by letter to A. Z., at J. Smith and Co., 42, Rathbone-place, Oxford-street, W.

CC. ORGAN for SALE or HIRE; oak case, two manuals, 14 stops, with complete bourdon. Price 150l. Also other instruments, larger and smaller, to be let or sold at low prices, to make way for some large works now in progress.—Bishop and Starr's Organ Factory, 250, Marylebone-road, N.W.

MONEY.—LOANS Granted, from £100 to £2,000, at 5 per cent, repayable over three years, on Personal Security and Life Policy effected with the WEST OF ENGLAND INSURANCE CO. (Established 1807).—Apply to J. Crocker, Agency Superintendent, Gateshead-on-Tyne. Agents wanted.

TO PRIVATE INVESTORS.—A Gentleman is in a position to procure for genuine investment a few SHARES in a first-class undertaking, likely to pay 30 per cent. dividends and upwards. These shares are now at 50 per cent. premium, and going higher; a few can be procured conditionally at par.—Bona fide investors only need reply to "Lex," care of Davies and Co., Advertising Agents, Finch-lane, Cornhill.

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BRACELETS, SAXON, " £15 0

BROOCHES, ETRUSCAN, " £2 10

BROOCHES, NINEVEH, " £3 0

BROOCHES, SAXON, " £4 0

BROOCHES, EGYPTIAN, " £5 0

CHAINS, PRINCESS, " £2 0

CHAINS, CYLINDER, " £3 0

CHAINS, CURB, " £4 0

CHAINS, CABLE, " £5 0

EARRINGS, ETRUSCAN, " £1 10

EARRINGS, SAXON, " £2 5

EARRINGS, EGYPTIAN, " £3 5

EARRINGS, NINEVEH, " £4 10

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CONFERENCE OF CHRISTIANS OF ALL NATIONS.—NEW YORK, September, 1870.

By the kind permission of the Right Hon. the Lord Mayor, a PUBLIC MEETING will be held at the MANSION HOUSE, on MONDAY AFTERNOON, 23rd inst., to take into consideration the proposed Conference to be held at the invitation of Christians in the United States. The Lord Bishop of Ripon, the Earl of Shaftesbury, the Earl of Chester, Lord Alfred S. Churchill, the Very Rev. Hugh McNeill, D.D., Dean of Ripon, Rev. Canon Fremantle, Rev. John Cumming, D.D., Rev. Samuel Martin, Rev. F. J. Johnson, D.D., Rev. Joseph Angus, D.D., Rev. Donald Fraser, Sir Harry Verney, Bart., M.P., Thomas Chambers, Esq., Q.C., M.P., W. McArthur, Esq., M.P., R. N. Fowler, Esq., M.P., Edward Baines, Esq., M.P., R. A. Macle, Esq., M.P., Thomas McClure, Esq., M.P., Charles Reed, Esq., M.P., and others, will take part in the proceedings. The chair will be taken by the LORD MAYOR at three o'clock.

NATIONAL TEMPERANCE LEAGUE.

The ANNUAL CONVERSATION will be held at the CITY TERMINUS HOTEL, CANNON-STREET, on TUESDAY EVENING, May 24.

Major-General F. EARDLEY WILMOT, B.A., F.R.S., will preside at the meeting, and short address as will be delivered by the Rev. G. W. Oliver, B.A., and Mr. Michael Young.

Dr. W. B. Carpenter, F.R.S., will deliver a Lecture on "Deep-sea Dredging," illustrated with diagrams and specimens.

Mr. T. A. Smith will give a short lecture on "Alcohol, Ether, and Chloroform," illustrated with experiments.

The Rooms will be decorated with a varied and comprehensive Collection of Objects in Natural History.

Instrumental Music by a select band.

Refreshments at Six p.m.

Tickets for Gentlemen, 2s. 6d., and for Ladies, 1s. 6d., may be obtained at the Offices of the League.

MISSIONARY CONFERENCE.

A CONFERENCE will be held at the CITY TERMINUS HOTEL, CANNON-STREET, on TUESDAY, May 24, when Papers will be read by a number of Returned Missionaries, on the Obstacles Presented by Intemperance to the Progress of Christian Missions.

Papers have been promised by the Rev. T. W. Blanchard, Rev. J. G. Gregson, Rev. John Gritton, M.A., Rev. Andrew Keenan, LL.D., Rev. Wm. Molster, Rev. Robert Niven, Rev. Hope M. Waddell, and the Rev. Edward Templeman, B.A.; and letters will be read from the Rev. Alexander Duff, D.D., Rev. Wm. Ellis, and other Missionaries.

Chair to be taken at 3 p.m.

Conversation Cards will admit to the Conference.

ROBERT RAE, Secretary.

337, Strand, London, May 11, 1870.

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Information respecting the subjects of examination may be obtained from the Rev. Professor Newth, at the College.

Applications for admission to the College should be sent not later than September 1st to the Secretary, the Rev. J. H. Gwyther, B.A., New Brighton, Liverpool.

THE FOUNDATION-STONE of the NEW

ASYLUM at HORNSEY-RISE, in connection with the AGED PILGRIMS' FRIEND SOCIETY, will be laid by the Hon. ARTHUR F. KINNAIRD, M.P., on TUESDAY AFTERNOON, May 24, 1870, at Three o'clock.

At the close of the ceremony the company will adjourn (by kind permission) to the ALEXANDRA ORPHANAGE adjoining, where Refreshment will be provided under a spacious marquee.

Tickets of Admission, One Shilling each (including refreshments), to be obtained at the Office, 10, Poultry, E.C., and of the Committee; also at the Camberwell Asylum.

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